School of Theology at Claremont
1001 1318581

MIND'S SILENT PARTNER

THE HIGH COUNSELOR WITHIN

JAMES PORTER MILLS

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

From the library of

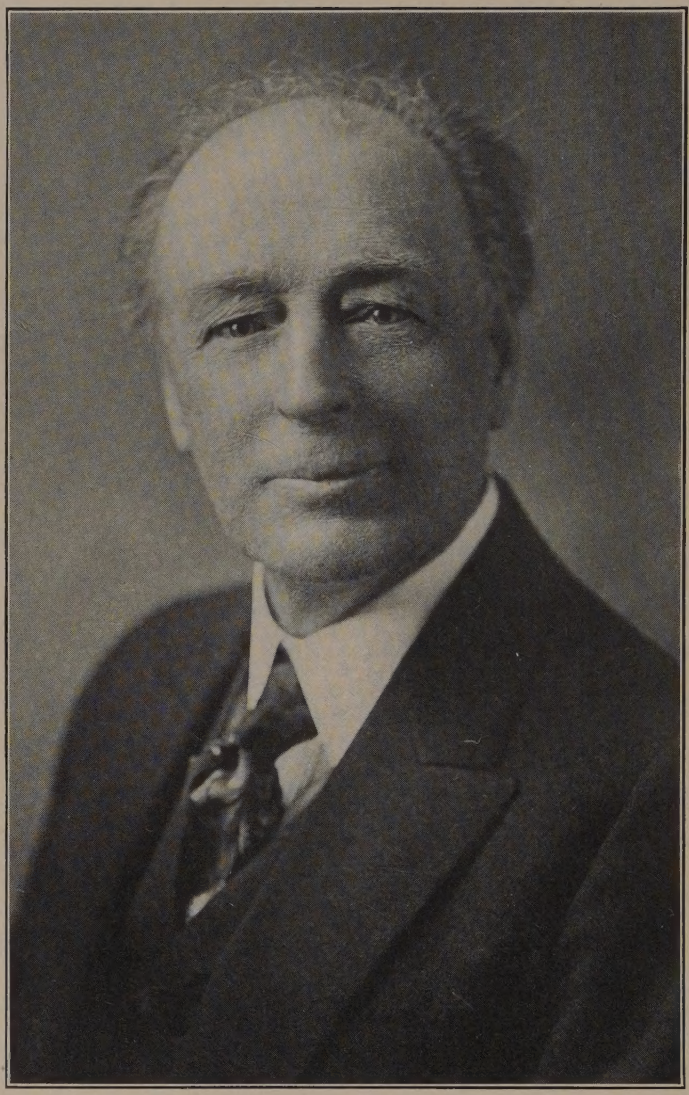
HOWARD BREEDING

MIND'S SILENT PARTNER

THE HIGH COUNSELOR WITHIN

BY THE SAME AUTHOR

FROM EXISTENCE TO LIFE
ILLUMINATION
INSPIRATION
THE WAY
A NEW ORDER OF MEDITATION
HEALING—THE INVOLUNTARY WAY



THE AUTHOR

Mind's Silent Partner

THE HIGH COUNSELOR WITHIN

BF
1999
M69

BY
JAMES PORTER MILLS, M.D. 1847

NEW YORK
EDWARD J. CLODE
1922

COPYRIGHT, 1922,
BY
JAMES PORTER MILLS

THE SHRINE OF TRUTH

If thou could'st see with thine eyes, O Man, if thou could'st hear with thine ears
Truth as She is in very truth, and not as to sense appears,
Could'st sever the Substance from the sign, and learn to perceive and know
She is not throned in the heavens above, nor housed in the earth below;
Could'st thou with thine own heart's key unlock the Kingdom that is Within,
There face to face with thy Maker stand, and fear no shadow of sin,
But see thyself as indeed thou art—for all that He hath is thine—
Very breath of His very breath, body and soul divine;
Then every thought were a waft of wings uplifting from death to Life,
With infinite beauty, endless rapture, uttermost glory rife,
And 'een on the barren crag thou'ldst cry, or in hut with roof-tree riven,
"This is none other than the House of God, and this is the Gate of Heaven."

JAMES RHOADES.

MIND, THE INSTRUMENT OF SELF-CONSCIOUSNESS

The mind is the expansion of the Instinctive faculty into offices in the brain for the purpose of delivering Creative-Knowledge from the Creative Source to the self-consciousness.

It is also the instrument which relates man to his environment through the senses.

Mind action is also called into activity inspired inductively through the senses.

JAMES PORTER MILLS.

JAMES PORTER MILLS

In introducing this important book to the public the biographical facts which follow—solicited to meet the natural interest of readers in its author,—will be useful to them in showing something of the experiences and mental processes leading up to his teaching and its further expression in this work. Dr. Mills came of spiritually minded parents. His father was a clergyman and he himself a member of a church,—a connection never formally severed.

As a youth he was strongly attracted to the physician's calling. To prepare himself thoroughly for his chosen profession he studied both schools of medicine, and added to these a course in electrical therapeutics. After receiving degrees both from Chicago and Philadelphia medical colleges, he opened an office in the Marshall Field Building, Chicago. During his twenty years of practice there he was for eight years physician to the Foundling's Home, lectured to medical students on physi-

ology, and was occupied with medical editorial work.

It may be incidentally mentioned here that following upon these varied and prolonged activities, conditions developed from which he found no relief from the most noted American and European specialists. He was finally, for three months, in the care of Professor Sigmund Freud, in Vienna. As his European experience gave him no permanent benefit he decided to return to Chicago and take up his practice again, hoping to work out of his condition as best he might. But he became worse.

At this time a friend, a physician, introduced him to a prominent teacher of spiritual psychology. This teaching was very helpful. Later he learned of another more spiritual form of metaphysical teaching, from which he derived far greater benefit. Both were useful.

The story of his development during this period can best be told in Dr. Mills' own words, by the following quotation from the opening chapters of *From Existence to Life:*

"So much knowledge of the body, and of disease, seemed to keep me ever conscious of it, for according to the teaching of that time the body was matter, and matter did not exist;

it was a delusion of the senses and therefore to be denied. But after a time I began more fully to realize what a marvel of creation was the body; what an object-lesson of intelligence and of wisdom its construction; what a palpable epitome of the various principles which we are taught in the schools under the name of science. I gradually perceived that the science of man, the mental being, could but agree with the science of the bodily organization through which it was operating; that the Life, the mind, and the body, constitute a trinity which should be in scientific unity with each other."

From now on his progress was rapid, and his cure became complete. This proved to be the turning point in his career. Though, in conjunction with the new teaching, he had continued the practice of his profession ever since his return from Vienna—his malady fortunately not being apparent to others—he finally realized that he had found a power transcendently beyond medicine. He then abandoned all medicine and external means of dealing with sickness. Having demonstrated the power of the new teaching to be far greater without the medical element than when associated with it, he keenly desired to free himself from his old methods. Accordingly he

ology, and was occupied with medical editorial work.

It may be incidentally mentioned here that following upon these varied and prolonged activities, conditions developed from which he found no relief from the most noted American and European specialists. He was finally, for three months, in the care of Professor Sigmund Freud, in Vienna. As his European experience gave him no permanent benefit he decided to return to Chicago and take up his practice again, hoping to work out of his condition as best he might. But he became worse.

At this time a friend, a physician, introduced him to a prominent teacher of spiritual psychology. This teaching was very helpful. Later he learned of another more spiritual form of metaphysical teaching, from which he derived far greater benefit. Both were useful.

The story of his development during this period can best be told in Dr. Mills' own words, by the following quotation from the opening chapters of *From Existence to Life:*

"So much knowledge of the body, and of disease, seemed to keep me ever conscious of it, for according to the teaching of that time the body was matter, and matter did not exist;

it was a delusion of the senses and therefore to be denied. But after a time I began more fully to realize what a marvel of creation was the body; what an object-lesson of intelligence and of wisdom its construction; what a palpable epitome of the various principles which we are taught in the schools under the name of science. I gradually perceived that the science of man, the mental being, could but agree with the science of the bodily organization through which it was operating; that the Life, the mind, and the body, constitute a trinity which should be in scientific unity with each other."

From now on his progress was rapid, and his cure became complete. This proved to be the turning point in his career. Though, in conjunction with the new teaching, he had continued the practice of his profession ever since his return from Vienna—his malady fortunately not being apparent to others—he finally realized that he had found a power transcendently beyond medicine. He then abandoned all medicine and external means of dealing with sickness. Having demonstrated the power of the new teaching to be far greater without the medical element than when associated with it, he keenly desired to free himself from his old methods. Accordingly he

gave up his practice in Chicago, and sailed with his wife for Sydney, Australia, where they devoted themselves entirely to spiritual teaching and healing.

In the course of time the conviction ripened in him that the use of affirmations and denials was merely a psychology, and that the statements commonly used were not only at variance with the findings of ordinary science, but also that some of them, at least, tended to stultification of character. Moreover, the necessity for constantly reiterating these statements through the years, had developed a fear of doing without them. Upon realizing this he determined to discontinue the use of affirmations and denials for a week,—a most difficult ordeal for one who had become so dependent upon that form of psychology. This week of abstinence, however, brought to birth a new order of meditation, establishing the basis on which this regenerating science was founded and has continued to grow. This is both an involuntary means of healing and a system of spiritual illumination. Thus he was led on from psychology to pneumatology, the science of spiritual development.

After three years in the capitals of Australia, Dr. and Mrs. Mills visited India. Here

they came in touch with Vivekananda, who had formerly been a guest for two months in their Chicago home. At Vivekananda's request, in his monastery near Calcutta, Dr. Mills gave a course of lectures, which was eagerly received by Vivekananda's disciples. In India he also met the celebrated Mohini M. Chatterji, translator of the Bhagavad Gita, who acted as interpreter between Dr. Mills and a notable Guru to whom he gave the substance of his teaching.

Further travels brought them finally to England. Here for nearly a year they taught and practiced with much success in London. Then followed a short visit to Australia on their way to California where they intended to make a permanent home. But after an interesting experience there of two years' teaching and practice, so earnest an appeal came from students in London, for them to return and continue their work, that they finally did so.

The work took such deep root that the proposed visit of a few months resulted in a stay of thirteen years, with occasional summers spent in their own country. A most fruitful work has been established in London, at 44 South Molton Street, Mayfair, which they visit yearly, while still having their permanent

home in New York at 200 West 57th Street, where they conduct classes and meetings.

An important feature of Dr. Mills' teaching is that it does not require blind belief, the acceptance of a formal creed, or an asceticism demanding the renunciation of normal, entertaining and wholesome pleasures.

A quotation from the preface to *EXISTENCE TO LIFE* gives a hint of the teaching, although an adequate idea of this new science cannot, obviously, be given in so few words.

"It is a science for all-round use, health being but one of the modes of the Principle of All Knowledge; and so far as man is concerned, the science of self-consciousness, formulated correctly, and made use of intelligently, should satisfy the mind and comfort the heart in all the emergencies of life.

"This science may be treated strictly as a science, and all the religious momenclature may be eliminated by substituting scientific for personal terms of Being. Set forth in religious terms as well, it becomes ideal, and satisfies the religious nature; but set forth in scientific terms only, and practiced, the same results will obtain in mind and heart for those who have not been able to accept the doctrines of religion, as for those to whom religion makes its heartfelt appeal."

TABLE OF CONTENTS

PAGE

Lo, I Am with you alway, even unto the end of the world 11
That I may grow more and more conscious of Thee, my Creative Spirit within 18
I will arise and go to my Father 27
Thou, my Creative Spirit, art supreme within me. . 36
Thou, my Indwelling Christ, Word of God, art my Creative Spirit of Love, the Omniscient, Self-controling Omnipotence of my mind within . 42
I AM 55
Inspiration of the Knowledge-Spirit within me, . . 72
Faith in the Omnipotent Life within me . . . 79
Trusting in Thee, my Heavenly Father within, I have nothing to fear, every good thing to expect 84
Let Thy Will be my will; a well-spring of Omniscience, springing forth into everlasting, eternal Life within me 90
Let the Infinite Spirit within me come forth . . 94
Faith in the Omniscient Goodness within me . . 107
That my self-consciousness may be of the Principle of my existence 115
Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you . . . 120
That I may know the Spirit of Health, in my self-conscious Life, from Its Source in Thee, my Christ within 127

PAGE
"Divine Expectancy" 129
Let the Spirit of Eternal Self-Consciousness within me come forth 134
I Am Spirit 149
Infinite Spirit within me 161
Infinite Spirit within me 172
Peace, be Still 176
That I may be made every whit whole in my feeling nature, and in my form 187
That I may grow more and more conscious of the Creative Spirit within me 193
That I may know the Infinite Spirit within me . 200
How there are no poisons 205
That I may know the Infinite Goodness within me . 210
O, Thou Divine Subjective Man, Instinct with Omniscience within, reveal Thine Omniscient Spirit to Thy self-conscious creation, that I may enter now while on earth into my birthright of Divine Life, Health, and Wisdom . 217
That I may know the Spirit of Truth within me . 222
"The Oversoul" 224
That I may know the Spirit of Truth within me . 233
The First Dimension of Matter 241
The Over-Soul, leading up to a talk on the fourth dimension of matter—which is really the first dimension . . . . . .
The Fourth Dimension of Matter . . . . . .
A Subsequent talk on the Fourth-Dimension . .
That I may know the Infinite Spirit within me . . 266
That I may know the Omniscient Goodness within me 281
Thou my Indwelling Christ art Love Supreme within me 296

MIND'S SILENT PARTNER, THE HIGH COUNSELOR WITHIN

PROLOGUE

In order to forestall any possible prejudice in reading what is herein set forth, let me say that while we have been accustomed to speak of Omniscience and Christ in the personal and sensuous terms of God and Jesus, I am not the least aggressive or unsympathetic when I use their mental and scientific equivalents in the language of to-day, namely, "Principle" for Omniscience, "Instinctive Man" for the Subjectivity of Christ in self-consciousness. Principle means FIRST of all Knowledge, Omniscience; Principle is Substance-Knowledge. Principle is already acknowledged as Substance-Knowledge for man's use in the world of objects. It is herein acknowledged as Substance-Knowledge on which to found a self-consciousness that shall illuminate, feed, and satisfy the mind. This means that con-

sciousness shall be founded upon the rock of Knowing, rather than upon the sand of ignorance of the Omniscience.

This book is frankly a series of class-talks, wherein, besides developing each meditation, every talk has necessarily been adapted to the changing personnel of classes and has presented some general idea of the teaching. I retain this colloquial form because of its greater spontaneity, and also because I have found by experience in dealing with abstract Truth, especially with widely differing mentalities, that frequent repetition of ideas in the same and varying forms is necessary to make clear teaching which is fundamentally abstract. I have therefore not attempted to follow literary usage but rather practical methods, and let the talks stand as they were given.

MIND'S SILENT PARTNER, like my other books, is intended for regular companionship and use rather than mere reading and entertainment. Thus used it will yield ever more and more of its illuminating and healing spirit; since, while the mind may quickly grasp the surface meaning of the words and be

entertained by them, usually it is slow to enter into the deep, the all absorbing, creative feeling they stand for. Moreover, it is hoped that all readers will be inspired to practice meditation regularly, at least from five to fifteen minutes, twice daily; oftener is better. Their reward is sure.

It may be useful to add here a quotation from my book FROM EXISTENCE TO LIFE, giving a glimpse of my own personal introduction to the general subject:

"In the year 1886 I became acquainted with one form of metaphysical teaching, and in 1887 with another. Both presented different aspects of the same truth; each had a method formulated for the practice of healing, and for defence against disease. These methods were in harmony with each other, and I practiced them both for my own advancement in health, and for the awakening of the new and true ideas of life in me, which the teaching set forth. My medical education seemed at first to be a great stumbling block, a barrier against my getting on, an ever-present denial of my feeling-nature of the underlying Truth that I perceived in the teaching, which, in spite

of this and other barriers, was helping me greatly to overcome my most vivid state of chronic illness, that happily was not apparent to others, and did not prevent the practice of my profession."

"My knowledge of the cerebro-spinal and sympathetic systems of nerves, with their relation to each other, began in 1890 to develop into a perception of their mental and spiritual correspondence. A little later I was teaching in Chicago that the sympathetic system was the Life-system of nerves, and that life, working through it, represented and functioned the Principle of creation and maintenance; in a word, that through it the primary constructive science, relating to the man, takes place, in regard both to mental and bodily commerce."

To quote from *From Existence to Life* again: "My particular teaching has not only to do with spiritual psychology but also with pneumatology,—the science of spiritual self-consciousness, which, unlike material psychology, does not take its rise in the inductive premises of experiment."

For the convenience of readers, some defini-

tions of terms used in this and my other books are given here. Though their meaning will come out progressively in the reading, these may profitably be referred to from time to time.

Consciousness is of several orders, original and acquired.

Original Consciousness may be defined as Original Feeling or Emotional Substance,—Deity. Equivalent terms are Spirit, Creative Spirit, Omniscience, Principle of Omniscience Man-Principle and so forth.

Acquired Consciousness is exemplified by the words, soul, psyche, soul-emotion, feeling, self-consciousness.

Other terms for soul are the subjectivity of self-consciousness or self-consciousness in a subjective state, sub-consciousness, consciousness below the threshold of cognition.

Self-consciousness means mental awareness. In scholastic definition it is an attribute of mind, a state of mind wherein one is able to reason, judge and come to conclusions according to facts, and so to be aware of one's ego. It means consciousness of one's self, or ego as the subject, the cause of the object of thought,

—the non-ego. Thus, even in grammar, the subject of a sentence is causal; without it there can be no sentence; it is the is-ness of the sentence. It means here that out of which either visible objects or ideal states are born.

Consciousness Yet to Be Acquired is Divine Self-Consciousness, Christ Consciousness, Knowledge of the One Omniscient Spirit. The mind is yet to be born into a knowledge of the Kingdom of Omniscience, to know itself as being of Divine Substance.

Subjectivity. The term *Subjective* is never used here as meaning illusory or imaginary. *Objective* refers both to idea and its embodiment in the elements,—both mental and physical object.

Subjective Man, in the human, material sense, is the predisposing cause of mind, soul and body. It signifies the subjective, instinctive intelligence which has created the organism for self-consciousness in terms of objective life,—a sort of automatic functioning.

Subjective Man in the Divine sense, signifies the Indwelling Christ, the Heavenly Father to the mind which It has produced and

officed out of and by means of the Man-Principle which It inhabits.

Instinctive Man, instinct with Man-Principle or Omniscience, constitutes the "Kingdom of God Within." The term "Instinct with Man-Principle," is used here to express spiritual, as distinguished from animal or soul instinct.

Indwelling Christ, the Mediator between Omniscience Within and the Mind, is Instinctive Man, the Way or Route, from Man-Principle to Mind-Consciousness.

Subjectivity, in the human sense, means soul, the subjectivity of human self-consciousness. Soul is the recorded inheritance each mind possesses of human race-emotion and sensation, plus self-experience. This record constitutes the library of the brain.

Subjectivity, in the Divine sense, the Great Subjectivity, is God, Man-Principle, Divine Emotional Substance, Life, Omniscience.

The Subjectivity of Divine Manhood is man's Pneuma, is the man-Spirit in distinction from man-soul. The subjective state of spiritual self-consciousness, with Man-Princi-

ple functioning through the mind, interpreting soul-life in terms of spiritual knowledge, would constitute Regenerate Man, Christ, Unlimited Man, manifesting all the attributes of God, or Omniscience, in Self-conscious Life.

Christ is the likeness of Man-Principle or God, extended also into terms of self-consciousness,—Ultimated Man; the Ego or Self being in and of Principle, the consciousness being a development from the Ego.

The Christ Consciousness, is the key to the interpreting of personal existence and the visible or objective universe.

Over-Soul. The soul of the objective universe. All that was left over when man rose up from the earth, clothed with the "dust of the ground" by the Lord God, "his Divine Nature."

Mind is a complex spiritual mechanism of at least nine faculties, developed from Man-Principle through the one faculty of Divine Instinct. They are perception, imagination, reason, judgment, memory, abstraction, aesthetic taste, will and intuition.

Mind primarily functions Life, or Spirit.

It secondarily functions, through the adjuncts of sense, soul or human, experience.

Psychology is the science of soul-making, soul activity and soul culture.

To psychologize means to make one's self or another believe what is contrary to the evidence of facts or feeling through sophistical argument or hypnotic suggestion. The use of terms of religion does not change the nature of this process, but does disguise it, though this may be and often is quite unintentional.

Pneumatology is the science of awakening and developing Divine or Spiritual consciousness.

"LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD"

The first Chapter of Genesis deals with perfect man in the likeness of God. The second Chapter deals with the creation of man made from the dust of the ground,—a poetical form of expression. The Lord God made man out of the dust of the ground, that is, the desire for self-consciousness brought him forth.

Man, Generic Man, the likeness of Principle, ever remains in the entirety of that Substance. Out of Generic Man comes the Individual Manhood, in answer to the impulse in Generic Man—His Christ Principle. It is the Instinctive Generic urge for Individual expression that forms man of the dust of the ground.

The preliminary stage of his ultimate arrival into a consciousness of Divine Manhood, and his exploits in that stage, are portrayed in the Old Testament, from his setting

forth out of the land of Egypt to his arrival at the threshold of the land of Canaan, from the Stygian darkness of the mind to Divine Illumination of it.

According to the Old Testament man became a living soul when he was made of the dust of the ground, and soul is but a stage of his evolution into Divine self-consciousness. He was Man before he was ever formed in the elements. The Inherent-desire of Instinctive Man is led towards self-consciousness, and the first step was to produce an organism to that end. Subjective Man was therefore the creator of the body through which Man became individualized. Since it was Man who created this personal form in order ultimately to get his education into Divine self-consciousness his first step was to be born into a transitional kingdom of sense.

Jesus distinctly taught of an "I" that could do all things. He spoke also of another order of "I", evidently the personal, when He said: "I of myself can do nothing." Personal man of himself can do nothing unless he dwell with the Father—his Life, through the mind.

The same "I am" as that of Jesus, the like-

ness of Man-Principle is the inheritance of every mind. The "I" belongs to the Kingdom within: "Lo, I am with you always." Man made Instinctive use of the Principle of existence to create his organism. The likeness of the Creator within is endowed with the potentiality of creating a means answering to the urge that is within him to fulfill the destiny of that urge. The mind with its attending adjuncts of body was the result of the use of his power to create.

The relative, personal "I" should pass away, item by item, from day to day, that the "I" within, that is Life to the mind, may take its place in personal presentment. "Without Me, this 'I,' ye can do nothing."

It would seem strange that the people in the time of Jesus could not receive more direct teaching. We do not realize that Truth can only be accepted according to one's degree of evolution. We make no doubt that the Master was able to express His meaning with perfect directness but His experience recorded in the sixth Chapter of John, when "many went away," undoubtedly governed His mode of expression afterwards. It has

taken two-thousand years to evolve a vital understanding of His Teaching.

The Spirit of Life maintains the mind and body It has created for a given time, but during that time man should learn to co-operate with the Spirit and make use of his endowments. There is That within us to meet all requirements throughout the ages. Time and space become of no account since the Great Spirit remains with us.

Our meditation is a good one for bringing a vital consciousness into the mind. "Lo, I am with you alway." With the mind fully charged, the attendant Man-Life always with it, let us listen to words that express what this wonderful Manhood Within may do for Its Creation, when called upon to act.

"Thou wilt cleanse my feeling nature of all sadness, condemnation, resentment and regret, and of all dependence upon any other than Thee, O Most High within me. Thou wilt feed my mind with Living Knowledge straight from Thine own Omniscent Substance, and wilt enable me in my personality to express my Divine Inheritance of Health, Wisdom and Love."

The time to use this meditation is when one has fallen into a negative state of emotion. The spirit of the words will cleanse the feeling nature and hope and normality will begin to come from them. It is well to be cleansed whilst suffering from untoward states; we are then able to realise the Power related to the organism that responds to the call of Its child.

Some order of emotion may come up, bringing temporary relief, but nothing excepting the Great Spirit can cleanse the mind so that it may never fall again. How can the Spirit do this? Through the inducing power of our daily meditations for the development of consciousness of Divine Manhood within. Just so far as the light of Knowledge is brought into the mind, so far will the desired cleansing come, and the tendency to fall again into ignorant states will diminish. There is not the same temptation to enter upon old paths of feeling, when the darkness by which that feeling was engendered is dissolved in light. This form of teaching creates a tendency to outgrow the voluntary indulgence in harmful emotions. This is the experience of those who practise regular meditation. The

same conditions that, in one's earlier career, would have called out condemnation and resentment are used as an opportunity to call out the Spirit of Knowledge.

"Thou wilt cleanse my feeling-nature of all condemnation."

It is good ultimately, not to depend on anyone but to enjoy all. Divine Manhood, developing within us, gradually makes us independent of those about us but does not remove us from them in our sympathies. Our sympathy, is, however, no longer with their possible negative conditions. It is rather with That within which will heal them.

One cannot live in the world without having some influence over others either for weal or for woe. One's states of consciousness to a greater or less degree affect environment. Let us remember to use meditation in times of need, and so experience how it calls out Divine movements for good. Every time the mind is applied to its great Subjectivity through the words of meditation, undesirable conditions tend to die away, mere selfish emotions impinge less and less on the mind's attention.

Those who are conscious of possessing in

their nature condemnation and like negative feelings, will do well to have periods of meditation for development and thus endeavour to carry out the best of what is presented to them from Within.

Let us take an all positive meditation:

"O Christ, Omniscient within me, give me Knowledge, Knowledge of Thyself, of Thy Spirit, in relation to my living day by day. Feed my mind with Living Knowledge, feed my heart with Living Love from Thine own Omniscient Love-Substance within."

The mind is cleansed of its relative ignorance or sin, not by any arbitrary act of grace or pardon of our Creator, but by the incoming of the Very Spirit of Knowledge—Life Itself.

"THAT I MAY GROW MORE AND MORE CONSCIOUS OF THE CREATIVE SPIRIT WITHIN"

"Say not lo here! or, lo there! for, behold, the kingdom of God is within you."

This is as plain and unequivocal a statement as the Master ever made, yet it has taken some centuries for that stupendous announcement of Truth to strike home. It was a startling pronouncement to be made in those days. People in general, however, do not realize it now any more than they did at the time it was spoken. The time has arrived when the Master's great words can be understood and acted upon.

What is God that He can be within us? We have known nothing within our bodily limits that answers to any idea of God. We have to go to the Scriptures to find what God is. God is Spirit, Life, Goodness, Substance, Truth, Righteousness, Wisdom, Faith, Health, Love, Omniscience, Omnipresence, First. All these

are embraced in one term, Principle; they are all mental terms and constitute what we are to know in knowing God. We are instructed, "Acquaint now thyself with God and be at Peace." We need to become acquainted with this our Great Subjective-Within, our Inheritance, the Almighty Man-Principle. The Master said, "To know God is Eternal Life." This would be nothing but a taunt were this Kingdom of Omniscience not to be known here on earth where it was proclaimed.

A thousand years ago it might have been said by some seer that a new country would be discovered and called America; a land to be known and utilized, but that many years were to pass, many miles were to be travelled, before the discovery would be made. So it is with the Kingdom Within. The announcement was made. The years have passed. The Kingdom is now disclosed to the mind. It is the Manhood-Principle of Omiscience. "Whosoever hath ears to hear let him hear."

There is another "within" commonly called the soul. That kingdom gives no startling evidence of God. It is a kingdom wherein a fictitious happiness and a great variety of

trouble are experienced through the medium of the senses.

The Great Realm Within is the Kingdom of God, to be brought into terms of self-consciousness. We are equipped to bring this Knowledge-Kingdom into the mind, to be expressed in mental life and in bodily presentment.

The Master spoke from His personal experience when He said, "I and the Father are one," evidently meaning, "I and my Creator are one," that is, "I am the Voice of my Creator."

We cannot say these words with His experience, but we may repeat them often enough to call out the inspiration and the spiritual significance embodied in them.

"I and My Creator are one."

The mind has been brought forth to represent the Spirit of Knowledge in the world. It is a creation born directly out of Principle. It has not been born into objective terms, but it is a self evident fact that it exists, since, first, its offices have been discovered, and secondly, because each faculty can be put out of commission by disturbing its functioning area in the brain. Thus it bears the same

relation to its Origin as it did when it was first founded, and is therefore in a position to produce Knowledge from its Source as well as to serve the relative self-consciousness of sense. Indeed the first step towards attaining this ultimate end is the mind's awakening into a temporary order of consciousness by means of the mechanism of sense. This the race has apparently considered to be the only order possible to obtain in this life. The further stage of development is the bringing of the Resources of our Knowledge-Principle into the mind to enlighten also the kingdom of sense.

In our meditation the "I" is the Man-Entity, the Christ within. The mind is the door by which the Christ enters into consciousness. The mind must elect to induce the coming of Christ. The body exists adjunctive to the mind, as the means or office by which the mind carries on its affairs. The mind, as we know it in its complexity, was created and officed during the process of gestation of the body before birth, and all the necessary provisions made for it to fulfill its office of self-consciousness. Man up to the present age has been

bringing to re-birth ancestral experience possessed in his soul life, and adding thereto his own personal exploits. His mind has been functioning from its secondary within of soul to its without of sense. From this without of sense man is continually adding to his soul store. The door opening back into its Source has remained undiscovered, though the Master told of it and gave the key to it.

In the original Greek, mind and life are coupled together, likewise body and soul, soul being the means of bodily expression, chaperoned by life and mind.

"For of the soul, the body form doth take,
For soul is form, and doth the body make."

The Spirit of Knowledge within is the mainspring of all movements taking place in spiritual consciousness, the mind is the inducing agency. This is the fundamental purpose for which the mind exists, though the beginnings are made in the "moon" darkness of sense.

Having acquired sense consciousness with the experience of incessant failure along that line, ad libitum, the time is come when the mind should build upon another basis, for its

own salvation from experiences of "sin, sickness, sorrow and death." The basis to build upon is the Kingdom of Knowledge Within, which, when known, will constitute the Saviour of the race.

"My Creator and I are one."

There is That Within which creates and maintains us while we sleep. It is the Instinctive Knowledge of God. God, Christ, mind, self-consciousness, are mental, not soul, terms. With the Principle of Man, the mind and all the equipment contained in the Trinity of Principle, we may get transcendental Knowledge, the kind which is drawn upon unconsciously by intuitional musicians, mathematicians and others similarly gifted. It is having to acquire knowledge by the "moonlight" of the intellect, by the Adam process, that makes our movements uncertain. Our use of the term "transcendental Knowledge" applies first to the Knowledge of the Manhood Principle as it relates to present vitality and eternal Life existence; secondly, to its intuitional equivalent for use in the affairs of our environment.

"My Creator and I are one." By medita-

tion we do not mean to concentrate or think. We mean rather a silent holding by the mind of the words that are to give mental access to the creative Kingdom Within. The mind has the power to connect with Instinctive Manhood within, the incipiency of Christhood to come. Meditation, then, is not concerned primarily with the personal consciousness. It is the naked mind which is commissioned, through the words of the meditation, to bring forth the Great Spirit into activity in the mental realm. Repeat the words often enough to keep the mind engaged with them. Hold the mind to the idea while the spirit in the words is brought forth in terms of cell-record in the brain. Something transpires each time the words are held; a conviction grows of the Truth that will inspire to further practice. Spiritual conviction becomes lodged in brain-cells just as soul records are formed.

To repeat, the meditation leaves out personality. Usually we are absorbed with experiences of personal life, soul-life, emotions, thoughts and sensations. Yet as we grow into a Knowledge of the Spirit, whatever activities are inspired from that Knowledge, will be ex-

pressed in our personal life. We have been in Stygian darkness concerning this realm of the Creative Spirit. Even the mere perception of It is wonderful, to say nothing of the Knowledge of It. Imagine the knowing of Life!

Certain chemical substances are generated in nature and we have the power to find formulae that enable us to produce them in the laboratory. The potential knowledge which makes it possible for these formulae to be discovered, forever remains in man's Creative Kingdom within, where it has always been.

Life is of the mind, not of the body. Instinctive Life uses chemical elements to carry out purposes of Its self-conscious offices, and to support offices of which we are not conscious. Processes are being carried on by the Creative Spirit in us all the time for our continuance. It is our Life at this moment, that must be born into the mind, through contact with the pure Subjectivity.

Pure Subjectivity is Omniscience led into action by Instinctive Man. Being subject to the call of the mind, It is the servant of the mind. It is the author of the mind, and is its

maintenance. There is, self-evidently, continuous connection between Principle and mind on the involuntary side of existence. The purpose of meditation is to extend this connection to the conscious offices of the mind.

All language comes up from the Creative Spirit. It is a very significant fact that the languages of all peoples are scientific. The Instinctive Power within brought forth language to meet necessities, for nothing can appear in self-consciousness that does not take its rise from Within. By the same language given us from Within, we are in turn calling forth the Spirit of the Creator, who gave it to that very end.

"That I may grow more and more conscious of the Creative Spirit within."

We desire to know consciously what is known in the Creative Realm within, and to be able to bring that Knowledge into personal life. Then we shall move wisely in the activities of our environment.

Our meditation calls out answering activity of Instinctive Manhood within, to the end of making a conscious connection between our minds and our Creative Principle.

If one were ill, the meditation would call forth Righteousness that heals the organisation which Creative Principle has founded. This is true spiritual healing and we are not required to give any personal accentuation to it, any push of the will.

"That I may grow more and more conscious of the Creative Spirit, my Christ, my Heavenly Father, my Divine Instinctive Manhood within."

"I WILL ARISE AND GO TO MY FATHER"

The overcoming of all difficulties lies with the mind, which has an immutable Principle to which it can turn for a solution of any problem, for all problems are really mental, though they may appear in terms of sense.

The mind can deliver its Principle in terms of sense by picturing It out in such a way as to represent what the mind, through the senses, can understand. In this way human inventions come forth. They arise in the mind, are translated into lines and angles, and then into

terms of the elements. Fundamentally all creation is of the mind.

That is the reason why we have this meditation, "I will arise and go to my Father," and are trying to bring out its mental significance without twisting the words of the Scriptures, in which metaphors, parables and similies are meant to illustrate mental situations.

One does not take a far journey simply from the physical point of view. The body, indeed, is taken on the journey, but it is the mind that takes it. Although this is a mental situation, the mind must go through the circuitous route of sense to carry out its intents at a given place, though the transaction could take place equally well from the mind alone, without regard to space if the mind knew the Father, the Knowledge-Spirit lying at the back of the mind. Were this Knowledge-Spirit in the self-consciousness, all the transactions of sense life could take place anywhere in the universe, regardless of the location of the human personality, because mind, lighted by Principle, is above the limitations of sense.

In interpreting a parable one does not need to follow the letter of it, but should look rather

to see its intent and idea. In due time, as mind in the spirit of Truth proceeds, the real spiritual interpretation is revealed.

Let the mind then, arise out of its present personal consciousness. "I will arise and go to my Father." All the emotional life thus far stored up in the record of self-consciousness has been accumulated from sense-standards, and is connected with the personal world. That term 'personal world,' conveys just the right meaning, namely, that it is not the real world but the "mask" world, *persona* meaning "a mask." The whole of life, is covered, so to speak, by a mask. The real individual in anyone is hidden. Little is known of what is in the mind of another; words do not always express it.

The personality is not the reality. The whole organism came forth out of the great Silence to become the office of the mind. The mind is the gist of it all, the senses being appendages of the mind.

Let us arise in our meditation, from the personal realm that the meaning of the words may be revealed to us ultimately in terms of feeling. By this means we shall be able to

judge of troublesome situations according to "righteous judgment" and "not according to appearance," thus coming to a solution of our difficulties. The naked mind, rises above the store of personal feeling it has accumulated for itself, and is speaking thus in our meditation:

"I will arise and go to my Father. I will arise into the realm above personal life, into the Creative Realm that made personal life possible; I will commune, through the channels It has provided to that end, with the Creative Spirit within me. I will arise into the state of one-ness with my great Resource. I will turn with desire to the Spirit within by which my mind was created,—body, senses, soul, all being adjunctive to the mind. I will arise and go to my Father, my Heavenly Father Within."

There is a similarity between our state and that of the son in the parable. In the first place the son did not know his father at all. He had lived with him and been supported by him, but his mind had been too much occupied with his pleasures to know him. We do not know our Father. Not until we fall into diffi-

culties, as the prodigal did, do we seek the Father Within. We go afar off by ourselves and spend our emotional life in riotous living until, finding ourselves in difficulties, we seek the Father; we arise mentally and desire of Him.

Notice the state in which this son started back to his father, that of humility. He had discovered his own worthlessness apart from his father. He went back that he might ask for and, so, induce his father's favor, not command it. He had gone away in the demanding spirit, "Give me my portion." But coming back, he was like the publican, who, not even lifting up his eyes, smote upon his breast saying, "Lord, be merciful to me, a sinner." He felt he could no longer stay in the state of consciousness he was in, but must have something creative to rest upon. He therefore made preparation to start back to the Creative Power. Thus, too, when we are ready, must we arise as he did. We do not arise in space. We arise from a relation of the mind with the soul, into a relation with our Heavenly Father, the Source of every good gift. The mind has become discouraged with its present condi-

tions, and now it is humble; it seeks. It frankly owns that in its present state it can do nothing, that unless it gets aid from its Father it is entirely undone.

The state of humility is a relaxed, receptive state. Real humility is not a Uriah Heep role, but is a state of receptivity in which the mind may arise and blessing flow in. The immediate necessities of the moment are met; a feeling of peace begins to pervade the mind. A beginning is made, but the journey is a long one, though there is provision, even bounty, on the way, out of which one may be fed both mentally and materially.

It is commonly felt to be unnecessary in the first years of life to know the great Spirit of Knowledge, the Father dwelling Within. One must needs have a term of experience leading to a point when the Creative Spirit must be known, or the penalty of ignorance be paid.

The mind was created for a far greater purpose than to be a servant of sense; though it assumes that lowly office for a probationary period. It has soul-feeling for its first order of consciousness, holding traffic with one hemisphere of its creative Principle in the function-

ing of that order. The other Hemisphere, its most vital necessity, remains in abeyance through this period. But the time comes in man's evolution when the mind must realise conscious connection with the other Hemisphere, wherein is vested its continuity of life. To be sure, the mind has had dealings with this Creative Realm, but through a department of its organisation of which it is unconscious. Since the Master's Teaching of the relation of Life to the mind has disclosed this other Hemisphere, and the way of procedure has been formulated from indications He gave, —through abiding in the words,—the time is now come for those who are able to receive His Teaching, not apprehended in His day, to do as He said.

To be sure, for a few years one can remain in ignorance of the Most High Within, and live so long as the mind in its involuntary capacity draws upon the Creative Power sufficiently for the maintenance of sense-life; but the time comes when it must arise and seek the great Spirit of Life. The offices of the mind can be located, but the mind cannot be found any more than God can be found, through

physical research. Yet mind is the reality, for the service of which the whole psychical and physical organisation was called forth, to become a habitation and instrument for its activities. Nothing can be done towards continuing the self-consciousness of the mind and its offices without taking steps towards knowing the Creator, the Father dwelling Within. God is Truth. "To know God is Eternal Life." Did not the Master teach the way? Was it through death, or through abiding in His words? "I of myself can do nothing." The mind apart from the Creative Spirit Within, can do nothing. The Father Within, doeth all things at my desire. It is that Spirit Within which created me and which is continuing to create my consciousness for me at my desire, day by day. This is the Creative Knowledge-Spirit by which all the experiences of my life were made possible, portrayed in terms of emotion, and embodied in the library of memory, to be recalled at my desire.

I am arising out of this library of feeling which I have called consciousness, with a desire to know that Feeling hitherto unrecognised by me, namely, the Spirit of the Father

dwelling in the pure Subjectivity of His Kingdom within me.

"I acknowledge Thee, my Creative Spirit within, as the Author of my existence, my Eternal Life within me. I would learn of Thee to live; I would enter into my Birthright from Thee as consciously as I have entered into my birthright on the human side of existence. I would enter Thy Kingdom wherein is all Power, all Goodness, all potentiality of enduring Life, enduring Health, enduring Self-control, enduring Love. I would know the Spirit of all Knowledge, by which worlds were framed, by means of which human beings come forth with all the potentiality of entering into the Divine Spirit of Knowledge, the gift of God. I would accept this gift in my self-consciousness. I would live day by day in conscious touch with Thee. I would honour Thee, my great Life-Giver, by entering into the Way of knowing Thee, that the mind Thou hast given me, and the self-consciousness Thou hast created at my ignorant desire, while I knew not of Thee within, may be filled with the righteousness of Thy Love."

THOU, MY CREATIVE SPIRIT, ART SUPREME WITHIN ME

The mind is not only capable of handling Principle in relation to its environment, but also in its own interior issue of life, of knowledge, health and spiritual development.

The Source of mind is Man; the Source of Man is God. Creation mental and physical taking place at our desire, robs Principle of nothing. That which we create is created mentally and is a likeness of Principle in terms of mind and sense.

All the knowledge of man is vested in his mental origin, and, though clothed with the elements, he does not individually begin to exist until the office of his mind is established.

One already existing in this consciousness is able to watch the processes of creation of other members of the race. He can see that there is a Power, Knowledge, Wisdom that ante-dates self-conscious existence.

Man-Knowledge is Within to the Man-Mind. The mind's Spirit of Life is vested be-

fore birth, as after birth, in the Creative Power within.

The primary state of Man in his activity is Instinct with Omniscience. That Instinct of Principle blossoms into the faculties of the mind and their offices in the brain. Yet these faculties do not leave Principle any more than houses, when built, leave the mind or leave their origin in the principle of architecture. The Reality still inhabits Principle as it did before Its likeness was brought forth into terms of objective life. That which we see is a symbol suggesting to us that the thing basically exists in Principle.

The race man has hitherto called forth the likeness of Principle into terms of mind and sense for use in his environment. He has failed, however, to invoke it for the development and continuance of his mental life, in order that it might be as deathless and stable as Principle Itself. We need this knowledge of the Omniscience in order to live; without it we do not live—we exist.

The first step towards knowing is to believe in the holy Trinity of Principle as our Omniscient Source, our Divine emotional Substance,

the earnest of perennial-conscious existence. Do not be deceived by the limited language we have to use, and do not imagine that the personal "I" speaks in these words of Truth. As St. Paul said: "It is not I who speak, but Christ dwelling in me." The messages of Spirit are delivered through the medium of the mind. If the subject be that of transcendental Knowledge, it is the Spirit of God speaking, through the medium of personality. The mind is able to lend itself to whatsoever realm it may desire to function from at the moment.

Nothing is created except it is of the mind first. The mind is the supreme agent of the Divine Emotional Realm which it must contact through desire in order that creative activity may begin and proceed. During meditation we enter into such state of unity with the Most High that It may do the works of Its Creative Power in terms both of cell-life in the brain, and knowledge-life in the mind.

"Thou, my Creative Spirit, art supreme within me." Emotions are created by stimulating activities taking place in the world of sense, and reciprocally emotions stimulate such activities. By these emotions we know that we

live. Our meditation calls forth Knowledge-Emotion that shall constitute for us an item in the masonry of our Eternal consciousness of Life, of the Omniscience within, each meditation increasing our ever growing consciousness. This great Creative Knowledge will be converted into terms of illluminating feeling.

Principle is the fundamental order of emotion, of which the mind is a counterpart, and from it the mind took its rise. Principle is the pure Subjectivity of Omniscient Manhood within, subject to the behests of the mind.

By our meditation a cell-record of inspirational Knowledge is being formed, as it is thus evoked from its Source. To know the fulness of Spirit conveyed in all words of Life, to realize their full emotional significance, would be Eternal Life. It therefore behooves us to become more familiar with our Great Within. This wonderful world we see has no existence to the individual except as he sees it, yet activities of mind in its instinctive office produced it all before it was expressed in sense. The mind is Life's agent for creation. It has the power to know intuitionally the in-

voluntary realm of the Creative Spirit, the indwelling Christ.

Let us then partake of the living bread of Life, which is knowledge of the Manhood Principle. Turn the mind right back to its mental Source. Repeat the words of meditation so that the mind in its Subjective office may brood over them and incarnate their Spirit in the offices of the mind.

"Thou, my Creative Spirit, art Supreme within me.

"I would be taught of Thee, would learn of Thee, would be born into Thy Spirit. Reign Thou Supreme in my self-consciousness as Thou dost in the pure Subjectivity of Thy Kingdom within.

"In the Spirit of my Life, my Christ, my Manhood within, there is no limitation. There is Infinite Knowledge-Love, Knowledge-Life, Knowledge-Health, and all that Life, Health and Knowledge mean to the health of my consciousness.

"I acknowledge Thee, O Life Omniscient Within me, as my Life, my Health, my Ruling Power, my Spirit of Knowledge within; and I call upon Thee now, to make good through

all the avenues of my consciousness that wherein I have blundered. While I am coming to know Thee let me be healed through my belief in Thee, of that whereof Thou knowest.

"In the Spirit of my Life, my Christ, my Divine Manhood within, there is no limitation. Let the Spirit of Life within me come forth into my self-consciousness; let the Will of the Spirit of my Divine Life within me be made manifest while I am coming to know Thee.

"As I follow the Word that Thou hast given me, pointing the way to know, let the Kingdom of Knowledge within me come, let the Will of the Holy Spirit of Knowledge within me be done in my self-consciousness as It is in the pure Subjectivity of Thy Kingdom Within."

THOU, MY INDWELLING CHRIST, WORD OF GOD, ART MY CREATIVE SPIRIT OF LOVE, AND THE OMNISCIENT, SELF-CONTROLLING OMNIPOTENCE OF MY MIND WITHIN

Every living thing has a spirit or idea behind it, by which it is brought into being and gradually evolved according to its kind. Now just as the spirit or idea of the butterfly appears first in the form of a chrysalis through which it makes its début as a butterfly, so think of the Spirit of Instinctive Man, as creating his chrysalis body, with its mental and sustaining offices, by means of which he shall enter into self-consciousness as a chrysalis first, to come forth finally as an ultimated man on the self-conscious side of existence, clothed with the personality and in the likeness of the Divine Man within. With this idea in the mind, turn your mind back from the sense-world to its Source in Spirit, the Source where the Spirit of Man enters upon its first operations leading up to an ultimated Christ in personality.

"Thou, my indwelling Christ, Word of God,

art my Creative Spirit of Love, and the Omniscient Self-controlling Omnipotence of my mind within." While thus engaged, the mind is looking back upon its Origin in Instinctive Manhood, instinct with the Omniscient Spirit, acknowledging the Love by which it was brought into existence, and by which it is being sustained.

This meditation acknowledges that man is not body, but that he has that Spirit within, by which the bodily presentment has been produced, that he has the Spirit and Intent of the Indwelling Principle by which we are now living and should continue to live in self-conscious life. When we speak of Him as Christ Indwelling or as Divine Subjective Man, we mean the active Spirit of Principle in distinction from the stable Spirit of Principle. Whatever man is destined to become in self-consciousness hereafter, is latent to-day in his Within. We are not so much interested in latencies of soul-manhood, by which we are helplessly borne on to final surrender, as we are in the latencies of Divine Manhood out of which is to come "All dominion,"—through being at one with the great Principle of Knowl-

edge. This oneness is established by virtue of the fact that we are able to call the Man Principle into action, in all Its modes. We have now the great opportunity to develop these potentialities and to know the Spirit of Manhood within which has, unrecognized by us, brought us thus far on our way.

"Come now forth, Thou Living Word, and light the offices of the mind, which Thou hast founded in the earth-elements, with Thy Spirit of Eternal Life and Infinite Knowledge-Love." "Come now forth." It is the desire that this living Word may come forth, that is inducing the Life or Principle Within to bring It forth; that is the law. Shall this desire, the fulfilment of which is so important to us, be any less likely to call out that latent Spirit within, than the desire of the architect to call forth out of his principle the likeness of principle that the house in the elements represents?

We have a house not made with hands. It is the residence of the mind. This house of the mind is being fashioned day by day in the objective likeness of that which is being conceived. Is there sadness within? Then you can see it in the face. Whatsoever spirit is

obtaining, whatsoever ideas have been allowed to develop into their emotional states, these show forth their results on the physical plane. There is a law that, as a man thinketh in his heart, so is he; so is his physical expression, his personality; so it is to him, be he right or wrong in his interpretation of things; it is to him as he thinks and feels, because a wedding has taken place between his desire image and the emotion that belongs to it on the subjective side of existence.

We know that we have inherited Life, and that we are not living consciously in our Inheritance at the present time, because we are living in the sense emotions. We have not as yet the fruition of our Inheritance; we are in a state of becoming and have not yet arrived at the stage where we can enjoy Life. We enjoy gambolling on the green of the earth; we enjoy each other—sometimes! We enjoy the things around us. We call it life, but, sad to confess, the time has come when the race must acknowledge that living the objective life of sense only, is not Life.

"Thou Living Word" means nothing more nor less than the Instinctive Manhood within,

which produced us out of Principle, and which offers us the same Principle to know and ever live with in conscious oneness. The only way we can enter into the Principle of Manhood, is through the Divine Instinctive Manhood within. That is what is meant by the Way. Jesus announced this in the words "I am the Way, the Truth and the Life." So are you, and so am I, and so is everyone. When you refer to that Way you are speaking of the Spirit within, which produced you. The mind has found its way out from the Within, and is capable of looking back and understanding the way it came. All the life a man thus has came from its root in Subjective Manhood within, Instinct with Principle. Calling this Instinct into the intuitional office for translation into self-consciousness is the only way whereby one will be able to enter into Life, Knowledge-Life. Instinct of Godhood comes through Divine Manhood into the office that has been prepared for its coming and, is then flashed upon the mind as a light in the darkness. While the mind is only lighted in terms of sense, without knowing the Light from the

Knowledge-Spirit within, the darkness of ignorance obtains.

Now the Knowledge-Spirit within is to us the Christ Spirit. This is a religious term, which in scientific phraseology indicates that there is a Subjectivity at the present moment which is capable of being translated into self-consciousness, so that the man, in his personal conduct, may be able to show forth his Origin, by expressing his likeness to the Master within, in his mind's daily activities both above and below the threshold of cognition. The religious world, receiving such an one and believing in him, would call him a Christ, as did those who received Jesus. But, in using the word "Christ" in this connection, the meaning is that the man has arrived at the ultimate of what he instinctively set out to become, namely self-conscious of his own indwelling Power and Wisdom, Goodness, Love, and Eternal Life.

I like that "Living Word of God," or "Living Word of the Knowledge-Principle: the Manhood Principle." It seems so wonderfully active to speak of it in that way.

Now Jesus was described as that Word in personal life. The Word, coming from Instinctive Man up into the office of the mind, and voiced by the Master, expresses just what was given to Him from His own Within which created Him in personality. Every man is the Word of God, the Word of Principle. I do not mean that every personality expresses that Word, but it foreshadows It, because man, in his present state of progress towards knowing his Principle, is only in his initial state. He is like an unfinished building. Therefore personalities at present do not express that Word, they have not yet the Spirit of the Word: but we are finding the way to bring that Spirit out. The way was opened to us by the Master's Teaching.

Words are born just as bodies are born, only they come directly out of the mind, through the mind, into the consciousness of the one who invents them. Anyone inventing a word must first have the spirit, the conception, and the word is given to him from Within. Whether it be a written, or a spoken word, a hieroglyph, or the terms of some mechanical invention does not matter; it is a word. We

are accustomed to confine ourselves in using that term to some utterance of the voice or of a written hieroglyph, but every fundamental word has a spirit; every word that has proceeded from the Principle of our Life has the Spirit of that Principle in it, and is as a seed for anyone to plant in his mind intelligently. He may then expect from it a revelation. The revelation will be of its spirit first, as imparted to the mind, then, it may be put into terms of ordinary expression. All these words that mean God, take their rise in the Spirit of Knowledge. They are called out finally, with their flesh, their bodies, written or spoken, in terms of vibration, and they bring with them the Spirit of the Most High. We receive these Substance words into our intellectual office, and understand them as having an abstract significance, but we have not been in the habit of endeavouring to extract from them their spirit; we have not even realised that these great words have a definite spirit. Take, for instance, the word "Life." When it is properly understood, there is but one Life in the universe. Man-life is mental, not physical,

therefore that word has proceeded from its source in Principle to express the Spirit within Principle. When you say "Omniscient Life," when you qualify it in that way, it takes on its Royal Origin in Deity, in the Manhood-Principle. 'The Word' had to get its spirit and its body from Within. This we have never understood. The conception has been abstract to most people of to-day, just as it was hundreds of years ago. Yet 'The Word' has the potentiality within itself of revealing to self-consciousness an emotional spirit, The Spirit, Original Feeling Infinite Wisdom, unmistakable Wisdom, unmistakable Life.

We have not realised that Jesus meant what He said. I speak of Jesus as a Master, *the* Master, One who brought many of these words into existence with their true Spirit. We get easily enough the meaning or spirit of words we are accustomed to make practical use of in our daily affairs. You can use two words that are of exactly the same import and yet give them exactly the opposite spirit. The Great Words had to be born to bring to birth the Spirit of them into the mind of the one who

coined them, to give that Spirit its body; yet those who received the words did not get the full Spirit, only the letter of them. Now the Words that reveal Man's Principle are Spirit and Life, when you know them. But until they are known, spiritually, they are as abstract as is the word Principle Itself. Many object to the use of the word Principle to designate God, as being cold, abstract, therefore, in order to avoid the abstract, they clothe Immutability with the personal term God, recognising the personal presentment but not that Within which presented it, the abstract Principle. God is spoken of as being immutable,—so is Principle. Principle is also formless, yet contains within Itself all possibility of form. Principle warms your bodies,—with 98.3 per cent of heat, the opposite of cold. Principle functions in these bodies when called out to do so, and you get love; which is warmth to the mind's consciousness. This too is the opposite of cold. Why is the Abstract not included in your appreciation of the warmth or the love that you feel? It is simply that you do not know that which is the Source of all action in terms of your existence. You

recognise perfectly well that you get for the moment an order of Love out of It; that you get heat out of It; you get your senses lighted by It yet you do not love It! One just loves what It has done, in nature and in the human without acknowledgment of the Doer. All that Principle does, is done through Instinctive Man, Its Likeness. It is high time It were acknowledged in the warmth of concrete personal love, for, after all, without Principle, one can do nothing, be nothing. The love known to the race has been concreted in the psychical record. When the Love that Principle is, is likewise concreted in pneumatological record, then it will be natural to love God with transcendental warmth. Meditative science is to this end.

Now the Master of Life said that God is to be known, that His Kingdom is within us, and that He is within His Kingdom. "The Father dwelling within, He doeth the works." Although the Father has not been disclosed to the mind of self-consciousness,—He is there, feeding the mind with His Life. The natural mind is ready to take all the gifts of the Spirit, but never thinks it possible to know It now, nor

even tries to know that which is continually lighting it. "Come now forth Thou Living Word, and light the offices of the mind which Thou hast founded in the earth-elements." This is the desire that has come to the surface and is being expressed; this desire, with expectancy, is one step towards bringing It forth. "Continue in the Word," the Master said, "and you shall know the Truth." "Come now forth, Thou Living Word, and light the offices of the mind which Thou hast founded in the earth-elements with Thy Spirit of Eternal Life." Now the Spirit of Eternal Life inheres in man. It is abstract to us only because our self-consciousness has not apprehended it. Principle is above time, above space, above any of our limitations. No matter though the whole world of personality passes, Eternal Life remains, transcending all that has been disclosed either directly through the mind or the lenses of the sensorium.

Let us all get a better understanding, a better realisation of the dignity of words. Let them be compared to seeds to be sown in the ground. These seeds may remain unchanged for unlimited years; when sown in proper soil,

however, they produce after their kind. The spirit and intent that lies in the seed, responds to its proper environment. So it is with word-seeds. They will continue to live and produce after their kind. One generation after another will take them up, and carry them along, and they will produce, after the conception of the race, as much as the race calls out of them of their original intent. But as we are alive to the spirit of the words belonging to personal life so much more than we are alive to the spirit of words which belong to Eternal Life, there is a corresponding paucity of feeling concerning Life Eternal. We have not, so far, had the expectancy to enable us to be faithful, to keep them in the soil of the mind, to do our part towards bringing forth their spirit into the self-consciousness. The womb for the spiritual gestation of these words is the brain, the office of the mind. This is where they fructify and bring forth their fruit. To these words Instinctive Man has given a spirit. It knocks now at the door of self-consciousness. Let then our minds open the door, so that the spirit of the words

formulated in our meditation, may be born on the self-conscious side of existence.

"Thou, my Indwelling Christ, Word of God, art my Creative Spirit of Love, and the Omniscient, self-controlling Omnipotence of my mind within. Come now forth, Thou Living Word, and light the offices of the mind Thou hast founded in the earth-elements with Thy Spirit of Eternal Life and Infinite Knowledge-Love, that Thy Kingdom may come and Thy will be done, in my kingdom of self-consciousness as it is in the pure Subjectivity of Thy Kingdom Within."

"I AM"

This teaching has grown by what we have learned from the Spirit. The word "Spirit" has various meanings to people. They say "the spirit moved me" with a sentimental meaning, but it does not bear that significance in this teaching. The movements of Spirit produce knowledge of Spirit in the mind and nothing save what is also in the likeness of Knowledge.

To be moved continuously by the Spirit would produce a perennial self-consciousness of the Most High. We used to make the statement with emphasis "I am a living soul" and thought it wonderful. "Man became a living soul," as recorded in the Old Testament when he was clothed with the elements, but what is soul without the quickening Spirit, whose Man-term is Christ?

When this Spirit speaks to us effectively we shall be following in the way of Life.

Jesus, Himself undoubtedly practised in the Way He taught; we also must follow in the one way.

The living soul has come into personal form and has connection with God only through the quickening Spirit—Christ—Subjective Man—Instinctive Man. By unerring Instinct of the Man-Principle was the organisation for self-consciousness brought forth.

We start with the meditation "I Am" but we must translate our identity from the personal "I am" to the individual spirit "I Am," and thus regenerate our personal consciousness. There is only one "I Am,"—God. Man is an integer of Omniscience, the active mem-

ber of the Trinity of Principle—The First, and is capable of attaining to Divine self-consciousness of his Omniscient Man-Principle.

"I Am"

Imagine that Subjective Man is speaking; as if Instinctive Man-Life, which created mind and body, had come into the mind's offices by our desire and invitation and were voicing Itself. Do not let the living soul imagine itself as "I Am." "Let all the earth,—the living soul,—be silent so that I may come into my birthright."

The only way to live is to come into contact with Life. There can be no real life apart from the Man-Entity, apart from Christ. There is no life in Subjectivity without Christ. Without Him there is no motive power or instinctive ability.

These things are true to the Teaching of the Master and true to deductive science. It is a mystery to us how it is all done until the mind realises that another state is attainable through the mind's contact with its Original-Source as well as with its environment. So we make use of the affirmation "I Am" as if Subjective Manhood were speaking within us.

We know nothing about the realm of Instinctive Man so far as creating and manifesting are concerned.

Man in his ordinary state is influenced by his environment, that is by his conception of it. Consequently no two people are exactly alike, particularly in their mental activities. Hold the meditation and get accustomed to the idea that the affirmation is of our very life.

"I Am"

This means that we are loosed, as it were, from our personal consciousness. Subjective Manhood is announcing Itself to the mind. At this moment It is intimately present. It has offices in our organisation, but we have to invite and induce Its coming into the offices of the mind. In proportion as It comes, and in the moment of Its coming at our call, It brings the works of Righteousness into the necessities of the moment. It heals and ultimately dispels all poverty, sickness and unhappy conditions.

"I Am"

This announcement is now in imagination made by the Creative Entity within, in distinction from the soul experiences we have had

and have thought to constitute ourselves. The Spiritual Entity makes Its home in the offices of self-consciousness at our desire, expressed in the words of our meditation, in order that It may become subject to the ready call of the mind. So the meditation is spoken by our Christ within and not from any personal standards.

"I Am"

The meditation comes into our mind and is transmuted to feeling as silently as our daily bread does its work of building up our organisation. Many people feel the coming as a vibration in the brain.

Intellect alone cannot make the meditation alive to any one. Progress can be made more rapidly by keeping before the mind the conviction of the Truth uttered in the new conception of the "I Am." The intellect perceives; the quickening spirit or feeling, however, has yet to be born through the medium of further meditation.

"I Am the Way"

Jesus said these words but His Christ within gave them to Him to say. We have interpreted Christ as personal, and the Way as a

way of suffering, of poverty, and of objective sacrifice. We have thought that we were following in "The Way" by imitating the personal facts of Jesus' life. We deify His agonies and sufferings and forget that He chose this course in order to put Himself on a parity with the race, which would have to come up through and out of their tribulations through following the way of Regeneration as He did.

It is true that all must follow a path of suffering more or less, to disenchant them of their Garden of Eden of the senses. We have all more or less to become dissatisfied with our previous ways; we are not likely to start along the path of development until this dissatisfaction comes, and we begin to recognise the failure of the life of the senses alone to fulfill our desires. The Master said: "I Am the Way," but lest we should think He meant us to imitate Him objectively He followed this statement up with words related to mental life. All these terms, Way, Truth, Life, are equal to each other. So the Way is mental, Truth and Life are surely mental, so far as man is concerned or he would be a brute. The

Way is within to the mind, the same Divine Within as that of the Master. He, however, brought It into self-consciousness. Yet we have considered His Teaching and suffering as something personal to Himself and apart from us.

He did not mean this. Life is a mental Substance and must be acquired from within by the mind in the self-evident way He taught. Recognise that what Jesus taught came to Him through His Christhood, representing the actual Omniscience of God within Him. The meaning of His saying "I Am the Way" taken in the sense of following His personality has not answered the needs of the world, moreover, it is not His teaching.

He said: "The things I do ye shall do also." We only have to follow simply the Way of regeneration that Jesus taught, to realise its truth.

The Subjectivity of the mental offices speaks to us saying, "I Am the Way, the Truth, and the Life." We ought to be able to feel the spiritual Presence of the Christ in ourselves as vividly as we realise our ordinary emotional experiences, and be ready to approach this

Presence for Divine Knowledge, with its Divine Healing, as we are to approach one another for personal satisfaction.

First, this Presence must be born into the mind, and such a meditation as "I Am the Way" is wonderfully effective in bringing the Christ feeling into the self-conscious life.

All our lives the Manhood within has led us on quite unconsciously to ourselves, enabling us to live first in the "Adam" way. But we have yet to become conscious of the Christ-way. Toward this end these meditations are pregnant with possibility. The gestation of the spiritual experiences of meditation constitutes in the fullness of time a pneumatological record in the same way as the gestation of race-experience in the organ prepared for it constitutes a psychical record.

It is helpful to call out an understanding of the words we use, for example, "Subjective-Man." The subject of a sentence is the cause and the motive of the sentence. Subjective-Man is the cause of the objective organisation, and is subject to the call of the mind It has created, in that It is ever responsive to its

child. God self-consciousness is the object of Subjective-Man's attainment.

Subjective-Man brought forth and established the mind of man and attends it, ministering to its requirements, the highest of which is to know in its own terms, its Origin and destiny.

Through this process we are to get the equivalent of our own pure Subjectivity in terms of self-consciousness, and thus come into touch with the Fountain-Head of our existence.

The mind is the object to self-conscious ends of Subjective Man, because He created it through the faculty we call Instinct. Divine Man is subject to the call of that which It has brought forth and is subject to any call its office makes.

Not to know our divine Subjective-Life means that we are playing blind man's buff, but the Creative intent is that we shall know It. The Master's Subjectivity answered His calls during thirty-three years, until He was able to say that He had dominion over all things.

Subject cannot become object, but It has an office in Its object in which sympathetic exchanges can take place.

"I AM"

This meditation should be taken in the spirit which recognises that the old personal idea one has held of one's ego shall pass that the true idea of our Entity may obtain, namely the spirit of Divine Manhood.

This "I AM" is very important, indicating "Is-ness." The personal "I AM," does not beat the heart, the Creative Spirit does that, being the real "I AM," that is, the indwelling Christ does it by means of Principle, of which Trinity He is the second member. Let then our present idea of the personal "I AM" decrease, while we call the Creative Spirit, the Christ Spirit into the offices of the mind, by means of which shall be born a new personality in Its likeness.

We used to be taught that God created all. This is true, but Christ is the creative office of God. He is endowed with the Principle of Manhood existence, that Instinctive element which is capable of using the whole of Prin-

ciple, bringing It forth to blossom in self-consciousness.

Our idea of some words in common usage needs to be regenerated in order that their original spirit may be disclosed as belonging to original Manhood-Consciousness within.

For instance there is a natural prejudice against the word "instinct" because of its having been associated with animal life. The self-conscious equivalent for instinct in man is intuition.

Similarly there is a prejudice against the word "Principle," as an equivalent of Omniscience, to those not accustomed to its meaning as Light or Life of the mind. God is the sensuous term for a personal Deity. Principle is the mental term for the Omniscience.

In Principle lies the potentiality of activity, and Instinct is the initial faculty or office by which the potentiality becomes actuality in movements towards the predestiny of Self-conscious Manhood. Instinct may be called Christ Subjectivity, which when fully blossomed out on the self-conscious side of existence ultimately becomes indivualised as Christ.

In pure Subjectivity, the predestiny of self-

conscious manhood, there is no evil. Evil has no existence in Creative Power, and bears no likeness to Principle in our world of sense conception. Before Divine Manhood comes into the self-consciousness of man, that is, before Instinct is translated into terms of intuitional knowledge, we have good and evil, because we do not know the Divine Wisdom-Emotion.

The mind acts upon its own imagination from objective standards, the result being soul-emotion. This is the origin of evil on the self-conscious side of existence.

Evil, then, may be defined as the product in terms of emotion, of mind action from false premises. This is how evil has stumbled into existence without asking any odds of Principle except to be functioned in the dark by it. If one acts ignorantly one only gets results according to the grounds of action, and these results are named evil. Man in himself is not evil, and in Principle evil has no existence. Therefore it is the Divine and not the human in us that should meditate.

The Mind is a Divine creation and in meditating it departs from considerations of sense or any consciousness of belonging to sense.

The first thing the mind must grasp is the simple Truth that Principle is the very First in all emotional possibility. It is Life. Sensation is not life, but only a part of life's activity, though always adjunctive to primal life.

An architect, evolving a house, fishes, so to speak, through his sense-emotion into Principle. Desire stimulates his imagination, with which power, combined thus with emotion, he angles for what he wants out of Principle to be translated into terms of self-conscious knowledge in his mind. Though the architect sees the results at this stage, with the required activities of mind and body, they must be placed on paper and cast in the elements before the house may be seen by others as the architect conceived it.

There is the same sort of action in the growth of seeds. There is that associated with the seed that corresponds to that which we know in conscious-life as imagination. When the seed is properly planted and cared for, this instinctive imagination brings the idea to be expressed from a state of pure subjectivity into a corresponding objective form. In the human being, the soul, with its bodily counter-

part, has been untruly called, man. It is, however, but his instrument for attaining Divine Self-Consciousness of the Omniscient Principle of his existence.

In the second chapter of Genesis, man is described as being clothed with the dust of the ground, the chemical elements. So also in gestation, from the moment of union of the two principles, he is cast in the body-elements by the urge within the seed, man-seed being on a par with all seeds.

Divine Nature is not a theological term only. It refers to Substantial Knowledge, Life-Substance. In material science we learn of the life-principle but with a meaning that is secondary, not having reference to the essential Substance Itself. More expectancy will develop in our minds as we realise that we are not dealing with a cold, abstract, incomprehensible substance, but with warm emotional Creative Power, that the mind may unite with and bring forth in terms of self-consciousness, to the glory of the Omniscience within. This is Christ's teaching, given by the personal man, Jesus.

Let us then call Christ into the office of the

mind by speaking words that are indicative of Christ in association with the Omniscience,—"I AM." Meanwhile we must continually remember that meditation is not intellectual rumination and is not used to designate concentrated religious thinking. Religious feeling, up to recent years, has generally been according to an intellectual conception of anthropomorphism.

"I AM" is a true statement of Being, but it must be used to decrease the personal consciousness and increase the Christ consciousness, as the words call Christ into the offices of consciousness. The "I AM" in ultimated personality is Christ; the "I AM" of Christ is God.

The "I AM" of Christ is an office of Principle, wherein Principle becomes active. The activity is Christ, or Man, and the Christ activities are toward self-consciousness of all the qualities of Principle or Omniscience. We cannot use such a concentrated term as "Instinct" to express Man unless we explain that Man is the second Member of the Trinity of Principle, and that Man, in His original home in God, is a facsimile of God in terms of

Instinct the same as Divine Generic Man—universal Man-Instinct of God.

It is written, practically, though not in just these words, "Thou shalt love the Lord thy Life, with all thy heart and with all thy mind and shalt desire only and abide in thine emotional Principle—the Life Substance—within thee."

This may be thought a strange meditation, but we must find some means of knowing that the Kingdom of God is within, though not as yet disclosed in terms of Its own Knowledge. Ignorance, being a lack of knowledge, must give way as knowledge comes.

It is important that we should not confuse terms, such as soul, mind, Spirit, Principle, and make mind primarily the instrument of soul. From soul premises spiritual conclusions cannot be drawn. We need to get the teaching clearly defined in order to make the practice clear. A scientist who mixed his terms theoretically could not do practical work, and so it is with the Teaching of the Master.

There are plenty of people more highly educated, and perhaps of finer temperament than

some who are teaching Spiritual things, but our chief concern in the quest of Truth should not be with personality but with Principle. If, in learning mathematics, you want the principle you do not think of the personality of the teacher. Many things have value in bringing people into greater wisdom, but in teaching Truth we feel safe in the utterances of Jesus. Moreover, when deductive science proves the accuracy of His teaching, we arrive at something more than an interesting belief.

In trying to practise the science of Spiritual Truth we must be sure to use terms correctly, so that we may make true moves in our mental operations.

Principle in Its purest significance is strictly Fundamental Emotional Substance, that is to be expressed in the mind's consciousness. Proper results, such as the Master promised, can only be obtained by practicing His teaching. The world has not received from its practice of Christianity what Jesus promised would follow the abiding in His Words. The time is now fully ripe for us to do what He said in order to achieve those results.

"Thou shalt love the Lord thy Life with all thy heart and with all thy mind, and shalt desire only and abide in thine Emotional Principle—the Life Substance—within thee."

"INSPIRATION OF THE KNOWLEDGE-SPIRIT WITHIN ME"

Words have a surface meaning, a soul meaning, and a spiritual meaning. It is necessary to distinguish by a qualifying adjective which order a word expresses.

"Knowledge" has commonly been known as an intellectual term, equivalent to "education." We are now to consider the Omniscient order of Knowledge. There is but one Knowledge that is Substance Itself, and this seems easier to understand when we term It Principle.

Intellectual knowledge is not Life. Life gives the opportunity to obtain secondary knowledge of that sort. Intellect is but the servant of Knowledge. Knowledge has but one Source—Omniscience. Thus our words, "Inspiration of Knowledge" mean Inspira-

tion of God," but God being a word somewhat indicative of personality, we find it better to make use of words which express what God Is, as, for example, Principle meaning the First "before anything was made that hath been made."

We have called upon the Spirit of Omniscience, linked our minds with It, through the words of our meditation. When one is inspired with Knowledge on the self-conscious side of existence, he is for the moment communing with Life.

Man cannot speak of himself, cannot say "I" without bringing God into it, since all the man there is dwells subjectively with God, with Original, Substantial Knowledge. All the utterances of Jesus in which He spoke with authority as "I" might be spoken just as truly by any personality who had understanding of the Divine Entity within. In other words, Jesus was just the psychological record established in an organism by means of which He had come into a self-consciousness of God, and when He spoke of God and man it was not Jesus speaking, it was God, Jesus being the vibrating instrument which gave utterance to the

revealing words arising from the God-Realm within.

So, in these meditations, whenever we say "I" or "Thou," the personal man is not speaking. Rather Instinctive Man speaks through the chrysalis of the human being. The personal man has lent his whole instrument to the Master in order that he may speak through it.

It is an order of spirit couched in terms of words that speaks through the instrument, whatsoever be the plane of consciousness that engages the mind at the moment. It is the Spirit which the words carry that indicates their Source and reveals the state of mind that is being expressed.

"I, if I be lifted up, will draw all men unto me."

Our meditation, at first sight, appears to have a psychical and physical meaning, that is, as if "I" meant the personal Christ. In a minor sense it does. In so far as the organisation is concerned in the delivery of the message of the meditation, it does have its psychical and physical meaning. But what would the lifting up of the body of the Master on the cross mean to us spiritually had not His mind

become exalted in triumph over the tragedy of it? Did it not mean also a divine mastery of the last enemy, death? Was not His mind exalted while His body was being nailed to the cross? Was He not lifted up spiritually by the practice of His own Teaching which brought Him to the point of overcoming death, of which the experience on the cross was the introduction, and His subsequent normal appearance at the time He had predicted, the completion? When he reappeared as Master of Life, having passed triumphantly through the world's sign of failure, death, was not the whole experience—a tragedy to us, to Him, a transcendental lifting up of the Son of man, (Instinctive Man)?

Does it not mean that any member of the race following the development that He followed, as indicated by His Teaching, would be lifted up into such association with Life that the last enemy would pass out rather than his own personality? Did He not indicate that His followers, having had depicted to them the Omnipotence of Life realised in the mind, would need no further death-tragedy in their own lives; that they also might become

one with the Spirit while on earth, entering into their Inheritance here without paying race-tribute to the dust?

Let it be remembered that in the practice of meditation we are not primarily endeavouring to overcome death, but rather to enter into Life, and let Life lead us to what state it may.

We are not endeavouring to overcome the last enemy first, but through inducing the Spirit of Righteousness, of Knowledge, from its Subjectivity into the mind's cognition, to dispel the darkling emotions of our race inheritance,—selfishness, envy, jealousy, pride, anger, revenge, and the like,—enemies that lead up to the last enemy and must be met by the Spirit of Knowledge first and dispelled from the soul's domain.

"I, if I be lifted up will draw all men unto me." Let us take the true meaning. It could not be the "I" of personality. "I of myself can do nothing, the Master dwelling within doeth all things" for me, at my desire. Whatsoever I am doing, it is because of the Father dwelling within, working through me. "I" is the Man Entity which vitalises the whole organisation. This "I" is subjective

and is lifted up into the mind's self-consciousness by the mind's daily concrete spiritual desire.

Every man in the universe has the same "I" as the Master had, the same divine Entity, the same God, the same Knowledge-Substance, the same great Subjectivity. Every man, mentally exalting in himself the Entity corresponding to that within the Master, concretes the Christ-consciousness in his brain record, that is, the self-consciousness is becoming a likeness of Divine Manhood. Personal man thus becomes the expression of Divine Manhood. In experiencing this, the mind is lifted up above the sense-view of manhood.

We are all now pursuing the course, in meditation, that shall uplift us progressively from life vested in soul and personality to Life vested in Divine Manhood drawn from Subjectivity through education from that Source.

Instead of always re-enacting race-experience, something is done day by day towards the uplifting of the Son of Man from within; as the Master was lifted up, so all mankind must be lifted up in order to know God.

Jesus was endeavouring to express His meaning concerning Life and death, as shown in the sixth Chapter of St. John, when from that time, "many of His disciples went back and walked with Him no more."

Apparently He did not attempt to speak in such plain terms again, but spoke in parables, leaving it for the ages to reveal His true meaning.

Ultimately one is to get for one's self, through meditation, Knowledge from the Great Source, but inspiration to that end may be obtained through personal instruction and reading. Thus one can learn something in advance of one's present evolution. But everyday's practice of meditation leads toward the goal of efficiency in acquiring Spiritual Light straight from Within.

Prepare then to receive the Gospel directly from the Within by faithfully holding your meditation as if the spirit of the words were issuing out of pure Subjectivity, just as the spirit of them was in the Master before He pronounced the Words.

Every one who uses the words in meditation, is day by day being lifted up from Within, and

what meditation will do for one it will do for all. As Jesus said, "I, if I be lifted up, will draw all men unto Me." And everyone so lifted up from his Within will be drawn unto Christ, that is, into a Christ state of consciousness.

As our pneumatological store grows, Spiritual Knowledge is attained. During meditation, inspiration is coming into the mind, nascent from its Source in the Pure Subjectivity of the Within. "I, if I be lifted up, will draw all men unto me." This is a universal Truth for each individual to sit with in Meditation, the Divine-Subjectivity within as its base, the mind as its summit, and Divine-Self-consciousness as the object of attainment.

"Inspiration of the Knowledge-Spirit Within me."

"FAITH IN THE OMNIPOTENT LIFE WITHIN ME"

We are so accustomed to use the terms power and force interchangeably, that while medita-

ting on Omnipotence the effect on the beginner when sensitive, is to produce a stress on the body, a wrought-up feeling. But, persisting in its use, its action softens, and a sense of exaltation and well-being pervade the consciousness. "Power" is a mental term, referring to Knowledge, while "force" has rather a sensuous significance.

The mental process of digestion of ideas is similar to the physical process of digestion. The ideas are sifted, the mind fixes upon such as it wishes to deal with, digests and assimilates them in proportion to its capacity. The result is a store of correspondent feeling. The physical life of man is the product of subjective mental action to the end of self-conscious existence.

Hidden in the words of our meditation is a message from Life Itself,—Life as related primarily to the mind, secondarily to the soul and the body. As digestion and assimilation of these words take place in the mind's offices, the resultant consciousness is translated, duplicated in terms of blood, and evidenced in mental and physical well-being.

Let us realise for a moment the whole object

of what we call life. Without Life man would not exist. Let us apply the word Life as related directly to mind, Life being the Principle of all Knowledge. Principle and mind are inseparable in substance. Let us drop the meditation down into the mind, as one would angle in a stream.

"Faith in the Omnipotent Life within me." This combination of words brought forth into self-consciousness to represent Principle, brings Life to the mind and thence to the adjunctive offices of the body for carrying on the operations of self-consciousness.

Let me suggest that you take this meditation into your mind with the idea that it is related to Life Itself; take it with the understanding that Life is Knowledge, and that the meditation is the means of bringing forth knowledge of Life into the self-consciousness of the mind.

The supreme office of the body is the brain, the residence of the mind, which has subsidiary offices in various regions of the body. The digestion of ideas in the mind calls automatically, so to speak, for their incarnation through the activity of those offices.

Take the meditation into the mind and stay

with it, repeating the words, so that the conceiving office of the mind shall brood over them while their spirit is being delivered in terms of spiritual record.

Each meditation builds up an increment of spiritual feeling that shall always be a factor in the masonry of your self-consciousness, for voluntary and involuntary reference and use towards the continuance of existence. Life is that which relates Itself to the mind in terms of Knowledge, which is Supreme in Man. God is Omnipotence, Omniscience, having within His Substance all power of creation, of bringing forth.

Now I want to change one word of the meditation; many will probably feel the difference in the effect:—

"Faith in the Omniscient Life within me."

This means that we want that active, emotional Faith in the Omniscience of Manhood Principle within, that puts It at our disposal for use.

These words represent Substance, the Spirit of Life, which they call forth into the mind's consciousness. That which we know as mind, is but an extension of the domain of man from

the pure Subjective, to a self-conscious existence. When the mind becomes self-conscious of its Principle, man will be able to know the purpose of his existence, his resources, his derivation, and the authority for his existence.

Let us now take the meditation as if spoken from the Divine Manhood within;

"Faith in the Omniscient Life, within me."

Imagine the Creative-Spirit within to be speaking the Words. Remain perfectly passive and attend, as they are translated into cell-feeling. Repeat the words often enough to remain riveted to the idea.

To have real faith in the spiritual meaning of our meditation, would be to call the self-conscious equivalent of it into cell-life.

Faith needs to be born from Its Substance, and it is the moiety of discernment and faith within you already that stimulates you to hold the meditation in order to accumulate the further Faith it suggests.

"TRUSTING IN THEE, MY HEAVENLY FATHER WITHIN, I HAVE NOTHING TO FEAR, EVERY GOOD THING TO EXPECT"

We need to get something more than an intellectual perception of Truth, and more than the religious teaching of Truth which we have inherited. For practical ends we need to experience the feeling latent in the words of our meditation, which is called into the mind's record through the practice of meditating.

First it must be realised that the Heavenly Father is not an anthropomorphic Being inhabiting another sphere, but is Within, and is Life, ready to respond to the desire of the mind. "For your Heavenly Father knoweth what you have need of before you ask Him." Asking opens the door for Him to reveal His Spirit to us. The opening of the door is the part that the mind is called upon to perform.

"Ask and ye shall receive, Seek and ye shall find, Knock and it shall be opened unto you." The Heavenly Father is Father to the mind and Father of the mind.

The Heavenly Father is Instinctive Man,

the Man-Entity in the likeness of the whole Principle of Omniscience within. This definition answers to the words of the Master, "The Kingdom of God is within you," since the Life within knows our need and has provided a way by which that need can be satisfied. That way is the asking, through the use of desire revealing words, sent up to the mind by Omniscience within.

We have not each a separate life from others; all is One Life; there is no splitting up of Life-Principle. Each has inherited It all just as he has inherited race-feeling.

The Heavenly Father is Father of the mind, is one with the Spirit of Omniscience within, by which each individual is created, the Spirit by which man himself in turn creates for purposes of living environmental life.

The Heavenly Father is Instinctive Man in the likeness of God because his instinct is of Omniscient Principle. He is continuously at the back of the mind, ready at our behest to deliver Light, Knowledge; He is at hand associated with the Kingdom of Principle within.

Of the two, which is the safer to choose as

to who or what to depend upon for existence; the spirit of one's ancestors, inherited as race experience, or the Spirit of Life, fundamental to all mankind and to all environment?

Let us choose now with which Spirit we mean to ally ourselves. Shall it be the race spirit, or the Creative Spirit that made the race possible? We may have open suggestions day by day that would lead us right away from the Most High. Let us keep the mind close to the Heavenly Father within, walk steadily in the Way until the immediate temptation is over. Now, our choice has been made to trust the Heavenly Father while we are coming to know Him, and by that choice we may hope to protect ourselves from going over to the antithesis of the Great Spirit, and from allowing ourselves to be possessed by the race belief in human heredity. So long as the mind is fixed on the Divine Spirit one is immune from catching the spirit of the times, when so many are running to and fro, worshipping false gods.

Mind has direct connection subjectively with Infinite-Life. It is the privilege of man to extend this association into the self-conscious offices of the mind, by asking day by day for

the bread of Knowledge which is the mind's life. If there were not some degree of Knowledge coming through the agency of the mind, man would not be differentiated from the animals. Animals are not equipped for Knowledge-life. So far as we can deduce from observing them, they have inherited the instinct sufficient for their needs and prowl about providing for them. The consciousness of the animal is limited to that which comes through the organs of sense. It has a feeling for environment, but has no office of thought, reason or judgment. Left to itself in wild country, its instincts answer the purpose of providing its needs.

We have a Heavenly Father with us which the mind can perceive, providing everything for us whether related to the mind or the body. What the organism needs in order to live and continue to live, is the Knowledge of Principle by means of which it was founded.

Knowledge is the stimulant and food of the mind,—the stimulant to encourage it to gain more and more Knowledge,—and the food in that it comes directly from Principle by which man is being unconsciously lived.

When you enter into the meditation "Trusting in Thee, my Heavenly Father Within, I have nothing to fear, every good thing to expect," let the mind be perfectly clear that it is looking back to the Heavenly Father which produced it, and which called its working organisation into being.

The race father-mother is a means to an end provided by Life while a man's destiny is being fulfilled of coming to a knowledge of his Royal Inheritance. If this be recognised and we abide in the feeling of our meditation, we shall have a vivid consciousness of that which is transcendentally greater than our race-legacy and this will mean that we are growing into a higher order of consciousness. In proportion as this new order of feeling obtains, will we be relieved of the ignorant emotions of human subjectivity which are harbingers of evil and death. A new order of thought will be conceived by the mind, and progress made along the Way of Life-Eternal.

Listen to the optimism of the meditation: "Trusting in Thee my Heavenly Father,—my Instinctive Omniscient Life within, I have nothing to fear, every good thing to ex-

pect." Trust, hold the mind in touch with its Within. During such association nothing can be brought forth but what is of Life Itself. Instinctive Omniscient Life will thus blossom out ultimately into Divine Manhood on earth.

We might quicken and emphasize our ideas by an illustration. The one order of our consciousness known as electricity, in passing through one mechanism, will show forth as light, through another as heat, another as motive power, and so on. These varied instruments are required to bring its different modes of expression into practical use. So it is with consciousness passing through the sensorium. It has the five mechanisms of sense through which to contact the over-soul, to satisfy its requirements for living the objective life.

The one order of human consciousness in passing through the five mechanisms of the sensorium, appears as hearing, sight, taste, smell, and touch, all developed out of that within of which we are unconscious, but apart from the mind, their Master, through knowledge, all is darkness.

Trusting in the Heavenly Father is not enough. It is a provision by the way, that we

may not fall whilst coming to the light of knowing our Omniscient Source within. Accordingly we must trust while walking alone by the secondary light of sense albeit towards Knowing.

Trusting in Thee, my Heavenly Father, my Instinctive Omniscient Life within, I have nothing to fear, every good thing to expect.

"LET THY WILL BE MY WILL; A WELL-SPRING OF OMNISCIENCE SPRINGING FORTH INTO EVERLASTING ETERNAL LIFE WITHIN ME."

In meditation the mind is turned back to the Creative Spirit, to the Within whence it came. For the most part, while the Creative Spirit has been perceived in the abstract, consciousness of It has not been disclosed to the mind. The mind has not been inducted into a working knowledge of It, so as to co-operate with and enjoy Its perennial resources in the daily task of consciousness-making.

We therefore turn the mind back to what we have conceived to be before mind was, and say to that First to which the mind is sec-

ond; "Let Thy Spirit be my Spirit, a well-spring of Omniscience springing forth into everlasting Eternal Life within me." "Everlasting" refers to duration of time and sense, "Eternal" refers to the inherent essential quality of Omniscience, to mental life, independent of the adjuncts of sense.

In our meditation we are looking within for the connection to be made with the Principle of our existence by which we live. We expect to gain a moiety of Knowledge for daily use, enjoyment and regeneration. We desire to get a picture before the mind of that which is Real in the sense of being unfailing.

There is that in relation to the mind which is temporary. It answers a purpose for the time, and passes as regards its further usefulness. The race lives in this realm which is continually passing. This is our present state of self-consciousness, and yet we can discern clearly that on the subjective side of the mind, there is that which is to be depended upon, which can be relied upon with the knowledge that consciousness thus founded will endure. It is to this Source that our meditation is directed. Principle is not given

to man for his use in working out the problems of environment only, but as his Resource for the fulfilling of his eternal destiny in self-conscious existence.

"Is-ness" is Being, whereas that which is accomplished by means of the "Is-ness" merely exists as a dependency of the mind.

The mind is a product of Principle, as is also the body, though the nature of mind and body are very different. We know that mind is of a nature corresponding to Omniscience from which it came forth. So everything that may be said to be First, such as Creative Power, before the creation of anything, as we count creation, belongs to the 'Is-ness.' Any information that the mind gets from 'Is-ness' is reliable. When this information comes into the mind, the mind is in a state of self-consciousness which is an exact image and likeness of its Principle. Thus the Principle of mind and of man is the same, only that Principle, through man, gives of Its qualities to the mind at the mind's desire. The self-consciousness thus given is to be depended on.

If one desires to sift out what is ultimately to pass away from that which is sure to remain

in existence and to subsist on Principle, one has only to keep right on along the pathway we have tried to make clear.

Now each mental organism has inherited a physical one. The mental organisation is connected involuntarily with its Principle of Creation for mental and bodily upkeep during the time that the mind remains unconscious of its Source in Principle. This connection established in us, of which we do not experience a self-consciousness, must be brought above the threshold into the offices of the mind, so that the mind may enjoy its Inheritance from the deathless Principle of Creation.

As we have said, mind also relates to that which is transitional and which, in due time, passes. At one stage of our existence we are under a belief that we hold true ideas regarding God, man and things. Then our views change, and the opinions previously held go for ever, because we have arrived at a higher source of information. That of which one was ignorant yesterday, one becomes acquainted with to-day. Yet this relative ignorance was useful in its way; it represented an order of consciousness that one must pass through.

Throughout the ages whole systems of thought have thus changed. They had their use in their time, but are gone because it is the nature of the mind to advance in its order of self-consciousness.

In so far as we have received the Spirit of the Principle of our existence into our self-consciousness, we are safe as to health and wisdom. To that extent our various movements of life will bring exactly the right feeling and this feeling will be expressed in conditional health and wisdom.

"Let Thy will be my will; a well-spring of Omniscience springing forth into everlasting Eternal Life within me."

"LET THE INFINITE SPIRIT WITHIN ME COME FORTH"

In the necessary endeavor to define clearly the relations existing between ourselves and our world, a familiar comparison may here serve us. The sun in the objective world, answers to Knowledge in the Subjective Causal Realm. The moon may be taken to represent

the secondary state in which Knowledge is not yet known. The sun corresponds to life in the objective over-soul world; Knowledge corresponds to Life in the pure mental world. The moon only gives a secondary light that is borrowed from the sun; similarly the light of the mind through the senses, is secondary. At present, not knowing the sun, the mind is led by the light of sense, the moon, since we are acquainted with objects whilst not knowing their source.

Mind and Life are positive and primary. Body and sense-perception are secondary. The moon reflects light which is not its own. The world as we perceive it is seen by mind through the secondary channels of sense while as yet we are without knowledge of the primary Causal-Realm which is the sun of the secondary realm.

We know nothing of our existence in that realm below the threshold of sense-perception. Yet, from this Causal-Realm we have sprung, and are continued in existence. Still, with all our potentiality and equipment for living a life of Knowledge, we have continued in our objective "moon" state of existence. By culti-

vating intuitional or transcendental Knowledge of our kingdom of Life within, we shall be able to interpret our environment in our secondary state wisely and well, rendering righteous judgment, thus, living a vital emotional life. At the quickened desire of the mind, in emergencies, the Life-Principle will continue to give birth to divine Life-images which the mind will interpret into its own language of Knowledge-Emotion to meet the situations that arise on the way of coming to know "The Father dwelling within."

We have little ken of the realm whence things of our sense environment are drawn. Much less do we know concerning our own Causal Realm wherein is Eternal-Life.

Perhaps it is now time to speak somewhat more fully of the secondary realm wherein man endeavors to exist, and to continue to live, while not in self-conscious touch with his vital Source.

What we call matter is nothing more than a sensuous state of consciousness. By various states of mind-consciousness, there has been built up a contact with what appears to be environment, known as the universe in ob-

jectification. It, however, is nothing apart from man. It is of the Kingdom of the mind. It has taken mind to cognise it, even in its objective sense.

This world, this planet that we call our world, was once in a state of fervent heat. Scientists have learned by various modes of reasoning according to sense, that it was once in a molten state.

From a gaseous state, the earth elements slowly cooled down into denser forms, until, looking at it at the present time, it is seen to be in that state of chemical metabolism in which all that springs from it is resolved back to it.

As individuals we inherit the earth; we carry a bit of it around with us as our bodies which indeed consist of transmutations of the products of the ground. Equally do we inherit the Principle of the chemical elements, which have been translated and transformed by the instruments of sense from the Infinite Realm and made to appear in the finite language of objects. Man is becoming more than a Subjective member of Principle, being started on his way to the knowing of himself as the active Partner of Principle.

Instinctive Man has brought to birth from Principle, the mind, with its nine faculties to the end of self-conscious existence. We thus inherit the manifesting province, or in objective terms, the chemical elements of Omniscience as well as Omniscience in its direct relation to the mind.

Creative Knowledge has been inherited by the mind for use in the calling forth of experience from its great Subjectivity, as well as for the gaining of experience through the senses.

The mind is equipped with Principle for a successful struggle with its environment, this being the first necessity it has to deal with. The mind is also able, when feeding directly and continuously from its Source, to remain in self-consciousness of that Causal Realm upon which it may draw voluntarily and perennially.

As we have said, there is Principle as a whole, and there is Instinctive Generic Man, which includes the potentiality of all individual manhood. Through this instinct of Creative Knowledge we have the potentiality of intuitional knowledge to use creatively in fulfilling our destiny of knowing the Most High, —our Causal Realm.

Principle, being absolute and complete in Itself, can ever give birth through the agency of Its offspring, the mind, to whatsoever is in likeness of Its Substance.

To this end the mind makes use of the manifesting elements of the Knowledge-Principle. These manifesting chemical elements are known to us as material, when translated by the mind into terms of sense, the only state of consciousness it has yet experienced,—but when viewed by the mind in its Causal Realm of existence, the chemical elements are real and eternal, the resources of Principle for activities within Itself. Their office in sense is to manifest, and to do the mind's behests in any form of manifestation.

These elements take on impressions of the mind and are subservient to it, whether the impressions be of sense or of the Spirit of Knowledge. According to the impressions lodged in terms of vibration in those peculiar chemical elements which make up the cell-life of the brain record, is the consciousness of the individual. We have looked upon these elements as matter, but even in their secondary state to us, they are not material.

You are to me what I perceive you to be. I may be deceived. You are surely different from my intellectual judgment of you. Judgment according to appearance is not righteous judgment.

Since Principle contains within Itself Instinctive Manhood and the potentiality of mind, the manifesting elements, by which experience is perpetuated, are real and eternal in their primary realm. What is there, then, that is unreal or secondary? The soul is that which is material and transitory, a means of transition from one state to another, though it is the medium of attaining to that which is real.

The emotional life of soul is relative; it answers a magnificent purpose for a time. If during that allotted time we do not use our opportunity to become conscious of our Causal Realm, but continue to live alone in the fictitious state of sense, then, whether we enjoy ourselves or not the end is the same, fate, rather than eternal Destiny.

The emotional impressions received on the sensitised cells of the brain-record are material

when they are the product of the environmental life, simply because they spring from a mental touch with the object only, instead of first springing, as they should, from the mind's conscious contact with the Spirit of Knowledge, when their true mental equivalent will be revealed.

The soul is material as the Old Testament implies. The second Chapter of Genesis is a statement according to sense, that is, as seen through the lens of self-consciousness founded on objective life and judgment; whereas the first Chapter, is a statement of man's existence in the abstract, in Principle. "The Lord God made man out of the dust of the ground," that is, Instinctive Man created a mind through which to make transition from subjectivity to self-consciousness; a mind equipped with adjuncts of sense and chemical elements of Principle, in an organism, as a medium to make this transition. To this new creation that which is Subject appears to be object. The mind, knowing nothing of its origin, is, for the time, dependent upon the objective world and through the partaking of food, the

product of the elements, seeming to arise out of the ground, believes itself to be formed of the dust of the ground.

Perfect man exists in Principle, ready to come forth in terms of self-consciousness when induced by the mind, to do so through the process of regeneration.

There is a certain way followed by the race to produce human beings and similarly there is a certain way of gestation for the bringing forth of Divine Manhood.

The spiritual way is for the mind to seek its Causal Realm for its own purpose of attaining consciousness of its divine self-hood. The Knowledge thus gained finds its lodgment in the pneumatological record. In other words, the Builder Within uses the manifesting elements of Principle to call into existence a new order of consciousness through words provided by the Spirit of Knowledge, and their spirit is stored in the library of the brain.

Now objective man would be spiritual all the way through in his perceptions and experiences, could he start at once in the gestation of his self-consciousness from the Subjectivity of Divine Manhood. But he must needs pass

through the experiences of sense first in order to make his transmutation,—a kind of chromatic scale process. The first activities of the mind of the individual are, therefore, stimulated through the observations of sense activities. These observations are reduced to their ultimate emotion and stored day by day in the individual's record of existence as a living soul.

This is not saying that the soul is worthless, since it is the medium of transition from lesser to greater possessions in terms of spiritual existence, while the lesser soul-record remains intact. It is just as necessary as is the chrysalis state to the butterfly, but the mind must cease having its offices closed by default at its chrysalis stage, and continue mental gestation from the Omniscience of Principle to the destiny of Eternal Manhood-Consciousness.

Let us remember that the soul is constituted of human emotion which springs from objective resources, which sources are to the mind as the moon is to the sun. We must change in our conceptions until we recognise that the Reality of existence is vested in Principle Itself, and that Principle is the vital Knowledge-

food of the mind, much as the chemical elements in their material state, constitute food for the body. The mind lives by Truth alone, and its bread, the Spirit of Knowledge, will automatically keep the offices in perfect order, day by day, transmuting the elements into such form as may be necessary.

The soul represents ignorant emotions though they may be most intelligent from the standpoint of sense environment. But soul emotions never touch Life because they are secondary, of sense, not of Knowledge. We enjoy normal soul emotions since they are intended to make our consciousness good and normal, but while enjoying the ties of consanguinity and affinity in this beautiful world, we should make provision for our second birth into the Spirit of Knowledge. We must be born into other reaches of consciousness which ante-date the state of sense and which throw a flood-light of wisdom on the activities of objective life. Man is not born all at once into his kingdom of Knowledge, any more than he was born all at once into his education of sense. He must daily seek his bread of Knowledge, because any happiness of the senses alone

leaves him in want. There is a great deal to understand before the mind, confounding the moon-life with the sun-life, is disenchanted of its false ideas. The soul yields relative emotions that are good temporarily until one evolves into better ones, when these emotions, born of the mind's contact with environment of sense, give place to emotions born of the Spirit, Light comes into the mind, and the soul gradually exchanges its relative existence for that of Eternal Life through knowing God. The time to begin this process is now, since the Way is made plain.

What we call chemical elements may be recognised by the mind as they exist in the Spirit of Knowledge before being transformed into terms of sense cognition. The consciousness of the mind as now housed in bodily presentment need not fail or break.

As ice changes from solid to fluid, and from fluid to gas, so the mind, in knowing its Principle, is privileged ultimately to translate the elements back to their original mental terms. In this primal state the Man-Entity shall fashion them item by item, *pari passu* with a corresponding change of the primitive tem-

porary structure, until there shall be formed "a fit temple" for the indwelling of the individual, ultimated, Self-conscious Man, still in his secondary presentment.

We are accepting Omniscient Principle as the ground of our existence, in distinction from that of the endless chain of race-births with its race conception of God. The race has been all oblivious of Man and God within, as portrayed by the transcendental inspiration of Scripture. Humanity's conception of God is anthropomorphic and objective, but inspiration has portrayed Him in purely mental terms which we are following. In our inherited Creative Principle lie all the modes of Being as set forth in Scripture and in our teaching. This Principle is not only our Creative working Power, but is our very Life, our one Source of fundamental existence.

"The Kingdom of God is within you," "The Kingdom of Heaven is at hand," "Let the Infinite Spirit within me come forth."

"FAITH IN THE OMNISCIENT GOODNESS WITHIN ME"

In our meditations we do not declare our wants in the human sense, we keep impersonal; the purpose is to enter into the divine side of our natures, which supplies all human needs.

The naked mind speaks, as if it were aware of the imminancy of its coming into Life.

In our ordinary way of living, if the mind is content to slumber through the years in sense, we lose sight of our divine nature. From the standpoint of the senses we know the sources of our emotions which are engendered day by day from human experience, but what the body or matter is in reality, when reduced to its primary mental equivalent, we do not know. The little we think we know is but in terms of sense. There is a further experience to be known than that gained while dealing with human emotion, and having developed sufficiently to recognise the possibility of knowing our Source, there must now be a change in our activities if we would attain

that experience. First, the mind must have such a belief in its perception of Truth, that it will be inspired to seek education from the Spirit of Knowledge within. This Knowledge is not of the senses. Our senses are nothing in and of themselves. That which produced the organism originally, remains to give mental light to sense observations. The senses must be put in their true place as adjuncts to the mind, just as the electric bulb is adjunctive to the power that passes through it.

The mind is the means of establishing connection with our Principle, and the mind needs to get that order of faith which shall call forth Illumination from It,—that is, experience in a certain order of Goodness not recognised in mere human consciousness. As one begins to love That which is giving not only sense conceptions of goodness, day by day, but also the substantial likeness of Goodness Itself in terms of experience, there will be no need to compel attention to the Infinite, any more than there is when one falls in love in a personal sense.

The love called forth by the mind's contact with the Creative Substance within, will bring

out an order of goodness and of mental emoluments generally, with which the feeling induced by the mind's contact with environment utterly fails to compare.

"Faith in the Omniscient Goodness within me." This is a great meditation for producing involuntary self-control.

Just give attention to the repetition of the words, not as if you were telling beads or counting figures, but say them with belief and expectancy in your growing faith.

The Master said that there is one Good—God only. The personality of the speaking man, Jesus, was good because He had kept the law both in its spirit and its letter all the way through, and fulfilled the conditions for Spiritual Manhood. We can perceive by the intellect that our great Within is Good. Now one may use that which is good unintelligently, not in accordance with its own nature, were it self-acting. You can use Principle ignorantly and foolishly, and, in common speech even wickedly, though it Itself is Goodness. One can construct for bad ends through knowing Principle just in relation to the construction of things, and without sufficient development

of spiritual Knowledge to invent, or create for, good uses. When you come to know Goodness or Principle properly in your emotional life, all Its outworkings are good. When It answers your call into self-consciousness and you are intimate with what is ALL within you, your knowledge will be a perfect likeness of the Substantial Goodness of which it is the mental equivalent. We use Principle and obtain great benefits in our environmental realm, but since we fail where we ourselves are concerned, body and soul, it seems as though our environment were of more consequence than we are ourselves. Our knowledge of the Manhood Principle for use in sciences and arts is highly developed. Why is not our knowledge of It in self-consciousness more developed? Because we have not realised the Principle of man and the Principle of things to be one and the same. It is one, but the Spirit of mental life has not been developed in us. If Manhood Principle is the foundation and superstructure of our self-consciousness, in the same proportion as it is for use in our environment, we should have a horror of making use of It to unworthy ends, such as the de-

vising of implements of war and destruction.

There is a great Realm within us all that has not been tapped.

In our present state of evolution we could imagine that the Creator was wiser in preparing us to meet and struggle successfully with our environment than He was in endowing us with the wisdom to continue and abide as masters in and over it, since our inventions, clothed with the elements, last for ages, whilst man, who has called them forth, has been obliged to surrender to his environment in a few decades at the best.

It would thus seem as though our self-consciousness were founded less securely than are the sciences that we are acquainted with. Yet when we invent and create things, we know that our faculties within are greater than the things we evolve and use them for.

Even our undeveloped self-consciousness has been evolved by Principle. The scientific world vainly seeks in the chemical realm for the means of bolstering up the activities of the Life-Principle which founded the chemicals themselves.

The same Principle which is behind science has done all for us, and in order to reap like emoluments for the enlightenment and stability of man himself, it is necessary to induce Principle to that end.

It has proved futile to work by the secondary knowledge of the intellect,—which is of sense—with the secondary elements of embodiment—the universe—either to heal or even to prolong life beyond the usual allotted years. It seems stupid not to turn to the Source Within whence our self-conscious life took its rise, to that Instinctive Wisdom of Principle out of which both mind and body were created and which Words of Prayer will evoke. It has proved the one Source whence proceeds our self-conscious life, the Wisdom that keeps us while we sleep, which constructs and maintains mind and body without our taking thought. Scientists are endeavoring to make life indefinitely long, if at all, with the things made by Principle rather than by the acknowledgment and use of the Source of all Itself. To get self-consciousness of our Principle is to know Life, and to have boundless, unlimited life.

The mind has beneath it a whole vista of

knowledge that may be brought forth into self-conscious terms, a knowledge of the great Spirit by which our heart beats. What we need is so to awaken to the Presence of our great Principle Within, that we may keep in touch and in harmony with It, and be able to unite with It in our self-conscious activities. It is more important that we get a quickening view of the Great Within than to possess "all the kingdoms of the world and the glory of them,"—and the trouble of them. That which is doing vital things for us in the body is doing vital things for us in the mind. The difficulty is, that it is all below the threshold of our usual experiences.

When, however, we are able to realise these vital processes through our meditations, when we begin to know the Principle in our feeling natures, the bodily representation of the changes for good within us assuredly follow. The explanation of this is that the blood, consisting of elements of earth brought together by the Principle governing the chemical processes within, becomes the bearer of the chemical equivalent of the psychical being that is

built up day by day to represent the mental and emotional states of the individual. As one becomes intuitive of the Instinctive Man-Knowledge within, a translation in terms of blood and bodily presentment follows, when all the terrible revelations disclosed by bacteriology and microscopy and other research will pass away as transcendental states come forth. There is no reason why we should not grow to a transcendental knowledge of Life, just as certain people are born with an intuitive knowledge in general or in particular branches of art and science.

The realm within us is Infinite Goodness, and we need faith in It to bring It to our use for all purposes so that we may not blunder.

"Faith in the Infinite Goodness Within me."

So far as we know none but the Master ever had self-conscious transcendental Knowledge of Spiritual Life, which provides knowledge on other planes. If the mind is illuminated with the Spirit of Man as He is in Principle, then the Master within will cause an exact facsimile of the Infinite Goodness within, in bodily and environmental conditions.

This wonderful kingdom of the mind will ultimately open up by means of the Words sent down the ages from the Master Who spoke them, as they arose from His own Subjectivity within. These Words are the connecting link between the sense life and the inner Life.

"That I may have Faith in the Infinite Goodness within me."

"THAT MY SELF-CONSCIOUSNESS MAY BE OF THE PRINCIPLE OF MY EXISTENCE"

The way leading back to our Man-Principle is through use of words embodying the Creative Emotion that Principle stands for. Intellect cannot create any living thing. Nothing can be done without Principle, which is the Life of the mind, and is what the mind is intended to handle. Principle is substantial emotional Life, the emotional Substance-Knowledge. The mind is the medium through which we may reach this naked Knowledge-Life-Substance, and our Christ is the connecting link.

"Without Me ye can do nothing." "Me" embraces both Principle and Its activity. Christ is the active element of the Life within, so that as far as self-consciousness is concerned, we can do nothing without Christ, the working power of God.

"Be still and know that I within thee am Christ."

We are not speaking of Christ in theological terms. Christ is no personal sentimental, ideal. All the sentiment is on the human side. Christ is the Manhood of God.

"Be still and know that I am Christ, the likeness of Omniscient Principle within thee."

This is not the utterance of what we usually call ourselves, it is the Christ speaking through the mind. We must take it to ourselves personally and in this way learn, at first hand, of our subjective Principle within.

In order that we may call forth in feeling the message of the Christ within, the mind must be stilled of its kaleidoscopic activities according to sense. An autocratic, dominating stillness is not what is meant.

The necessary kind of stillness may be de-

veloped by words of Principle which will still the mind in due course, if we persist in our purpose. This persistence may be cultivated by practice. First the mind must believe in its Principle, and, secondly, must learn to communicate with It, not only to intellectual ends, or to assert theoretical possibilities, but to call from the Instinctive Man-Life within intuitional Knowledge of Itself.

It is necessary to know Life in order to live wisely and continuously. The mind must learn therefore, to associate voluntarily with its subjective Source until such association shall become involuntary. The words of our meditation constitute the means of doing this.

It is one thing to accept this teaching intellectually as true, quite another to engage the heart in its practice. Instinct of the Spirit will be born into terms of intuition, if the mind's equipment is put to work in seeking to know of its Principle.

The turning back of the mind for its daily sustenance to the Spirit by virtue of which it exists will ultimately bring about its second birth, into the kingdom of Omniscience, in dis-

tinction from its first birth into the kingdom of sense. The mind must, by its own activity, sow the seeds for its second birth. It must prepare the mental soil and in it plant words that have ascended out of Principle. As the words yield up their spirit in growth, they will establish a spiritual connection between the mind and its Principle, and the mind will be feeding from its Source as the body is fed from the elements, its source, the ground.

Since you have decided to speak the words, insist that your mind shall continue to abide in them. Should wandering thoughts arise do not give place to them but continue steadily keeping the mind to its purpose of repeating the words. You should continue repeating the words in order that their spirit may be delivered from Principle into the self-consciousness of the mind, and become recorded in terms of brain-cells. Though it takes a long time before you learn to be still in meditation, keep on practicing, for each time you repeat the words some little bit more is achieved.

The soul is as material as the body, for it is the concensus of feeling of human experi-

ence derived through the medium of the senses, recorded in cells constituting their life, their order of intelligence. Every thought causes molecular movement in the brain-cells, and when emotion runs high, new brain-cells are born or cells already born are fitted to incarnate the new order of feeling.

In ordinary habit feeling spends itself in the process of becoming thought, and, should this occur in a meditation all that remains is the memory of the thought in the intellectual office instead of a record of spiritual feeling. The object of meditation is to establish a store of feeling of a divine order.

"I am the Manhood Spirit of Omniscient Principle within thee."

These words again, planted in the soil of the mind, bring forth their fruit into self-consciousness. In repeating them, imagine that they come from the same realm in you as that which constituted the Divine Nature of Jesus, His individual Christhood.

The expressed Christhood of Jesus grounded in His Indwelling Christ, had the same roots that are in us. Each human being has That

within him which will preach the Gospel directly to him from the Life within. Except for His Within, their Source, Jesus could not have spoken His words. The feeling had to be within before it could burst forth into words, and the words, taking their rise in the Christ within, are everlasting and Eternal.

"ASK AND YE SHALL RECEIVE, SEEK AND YE SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU"

There are those who do not consciously desire the Highest, but all would desire to desire It, did they know of It. Let these words teach us how to ask. "Ask and ye shall receive, Seek and ye shall find, Knock and it shall be opened unto you."

Thus speaks the great Within through your individual Christ to your little beginning, and gradually It can preach the whole Gospel to you if you will persevere.

Have you asked? Then you have received. Just as the sap is stored up to make the flower,

and as personal consciousness collects to form the soul, so is this greater feeling coming into the record of the brain, as day by day we continue to ask and receive, seek and find, knock and so gain access.

There is always an answer, negative or positive, to desire, and if your desire has been for what is eternal then you have received it in proportion as you have asked. You have become educated to receive what you ask of eternal things. You may have believed, you may have felt, you may have been inspired, but conception does not take place in the intellect. Intellectual belief is only a beginning. The belief has to take fire, and the record you have gradually stored up will become fired slowly or suddenly just in the proportion that you are able to bear it.

Learn by abiding in the great spiritual words. If you are going to wait for fate or evolution to lift you, there is no use in asking. If you desire to know the divine Manhood-Spirit here and now, as the Master said we might, meditation is the way of knocking at the door of the Spirit. Christ within will

teach you. The words will open the door, so that you may be taught directly from the Spirit within if you knock every day and teach the mind to expect an answer. By our words we are getting our conviction of Truths lodged in our minds and preparing them for the birth of our Christs. If you could catch this connection between the mind and its Principle the fire would be kindled and would never go out. There would be no dissolution of the continuity of self-consciousness.

The "living bread" of the mind comes directly from its Source—the Spirit of Knowledge, the great Omniscience, inherited by all.

This steady course of illumination constitutes divine healing when ultimated in complete regeneration. As one is being made whole in this real sense, one will become outwardly healed also. In psychological healing, one often needs to be healed, as it is called, over and over again, but spiritual healing gradually does away with the tendency to untoward emotions and therefore the liability to illness is steadily diminished. Jesus said: "Thy faith hath made thee whole" and did

instantaneous healing, but there is no evidence that the people healed were regenerated. Jesus also taught this wonderful way of regeneration, namely, of abiding in the word. Whether He, by a possible unusual nativity, through an unaccountable idiosyncracy of organization, knew the way for His own regeneration intuitionally, without the medium of words or whether he accomplished it by abiding in the words, it matters not. He could but teach the Way He saw for the race.

Let us now abide,

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Just imagine there is feeling coming from Within from that Source which created and which sustains us at the present time, and which these words express; that the Key to opening up the Kingdom Within is being given by its Inhabitant. We should take it as if we were being taught the way of entering into the enjoyment of our great Inheritance.

It is impossible that spiritual desires should be answered out of the soul or psychical realm, since that realm, being not of itself spiritual,

but simply stored with the gleanings of sense, can only be the source for interpreting according to ancestral beliefs, psychological speculations and pronouncements.

Jesus was a messenger from God. His message was mental and did not relate itself to the messenger, Jesus being simply a means of conveyance of the message from the spiritual Kingdom of Omniscience within, rather than from the psychical kingdom of which the objective world is a representation. These are the two kingdoms inherited by man. The psychical kingdom is a transitional means to an end, a means of attaining to that which is spiritual and permanent.

As the chromatic scale in music is to the attaining of the key desired, so is the psychological being to the attaining through transitional consciousness to that state which is fixed and ultimate.

This is as much as to say "if you want any spiritual consciousness, the only realm from whence it can be obtained is that of the Creator, even now with you, but as yet unrecognised, by you."

If every idle word proceeding from the within of the soul is preserved against the day of "judgment," how much more shall every spiritual word count in that "day." Should desire be for the comforts of sense-life first, then spiritual desires are blocked, but if the desire be first for that which the Spirit affords, and you proceed to quicken that desire through the process of education from Within, then all these emoluments, that we strive for on the worldly side, will follow naturally through the agency of intuitional Wisdom.

By desiring, and taking measures to obtain worldly things, even though prayer be added to your method, you are calling out the emoluments that only soul can supply. God does not traffic primarily in soul emotions and corresponding objects.

Language is definite. It is representative of two sources, which never intermingle. Words either represent the Spirit of the Kingdom of God or the secondary spirit or kingdom of race and individual experience, the soul. Their source is known by the order of desire that called them forth through the conceiving-

office of the mind into the self-consciousness of the individual.

Now when we want from the soul-store emoluments that it can offer to the mind, we do not beg and plead, we simply associate the mind with the desire and expectancy, and lo! the idea is born into terms of mind to fulfill any inner emotion or purpose of outward exploit. We simply ask of that kingdom within for what we wish to receive by desire rather than through the medium of words.

Thus in this, our meditation, the Master is announcing that we approach God's Kingdom within just by the same orderly method as we are accustomed to use in approaching the mind's kingdom of soul: no begging, or pleading, or "hands on our mouths, and mouths in the dust," no crying of "unclean, unclean," simply the clear, clean, orderly, normal method of daily experience.

There is one difference, however, in the form of asking, since there is no record already founded of Life's Kingdom, as there is of soul. We are taught by the Master that we are to ask in terms of words and, since they are

Spirit, and they are Life, to abide in them; to abide in words that represent God, that have definite origin in the "within" of Spirit. The result indicates that they are word-seeds of the Spirit within, which fructify and bear fruit of their Origin in the conceiving office when the mind broods over them in meditation.

By the practice of meditation a spiritual record is founded which constitutes the mind's possession at hand corresponding to that other possession of the mind, the soul record.

"That I may know in my self-conscious life the Spirit of Health from Its Source in Thee, my Christ Within."

"Thou hast given me my original health; I would know how to co-operate with Thee to continue it. I come to Thee, my Creative Power within, to fulfill the requirements of my Being. Thou alone hast given me the temporary health that I have had, which, through lack of co-operation with Thee has been dis-

turbed. I would now receive knowledge of Health as It is in Thee, the equivalent of Thy pure Subjectivity, in terms of my self-conscious life.

While I am coming to know Thee, O Christ, let me abide in loving trust of Thee, of Thy Health-producing Power and Wisdom."

Another wording of the meditation is:—

"That I may be inspired of the Spirit of Health from Its Source in Thee, my Christ within."

To have conditional health without Knowledge one is liable to blunder and lose it, as all, in some degree, do.

Our Christ within can only be recognised by the world as It blossoms out into personal life. One of the smallest but most beneficent signs is healing.

It is good for the mind to hold seriously the words of the meditation; it is evidence to the Within, of sincerity and earnestness in abiding. The natural tendency is to pay attention to what is going on in the other offices of the mind or in our environment. This, one should abstract away from by attending to the words,

and thus be as much as possible alone with the great desire.

"That I may be inspired of the Spirit of Health, from Its Source in Thee, O Christ within."

"DIVINE EXPECTANCY"

It is inspiring to realize how great are the possibilities lying back of the revealing words of Man-Principle; how the Spiritual Knowledgeful influence increases in the mind by habitual use in meditating; how at first one gets bare intellection out of them, but abiding in them many times, one feels them mentally, and senses them more and more, as they are used habitually for ten, fifteen or twenty minutes at a time.

So also in reading the books; the second reading brings a better understanding than the first, then each reading develops clearer insight and deeper feeling until one begins to get more than a sturdy intellectual conviction of the truth and power of the teaching,—a distinct

feeling also of reforming activity taking place in the mental, sensuous consciousness.

There is healing in reading the books over and over. There is healing in meditation. Now let us enter the meditative state with two words that have great power to quicken the mental consciousness in the way both of healing and of illumination. They are, "Divine Expectancy."

I will speak the words several times "Expectancy, Expectancy, Divine Expectancy, Expectancy, Expectancy, Divine Expectancy."

There is that in you from which a response will come and expectancy will fructify in feeling.

It is not enough to perceive Truth; a mode of bringing it into action is needed. Intellectual perception does not produce activity. The Man-Instinct of Principle is set in motion by active expectancy or belief obtaining in the office of self-consciousness. In Divine Manhood, the creative element of conscious life, there is that which corresponds to what we know as Faith, without which nothing can be done.

Now "Expectancy" signifies a certain feeling that is purely subjective in you at the moment, but on speaking the name of that feeling you call it into activity. Remember it is the name of a definite quality which calls out creative action, therefore when you speak the name of the feeling, Expectancy, it should be called forth into activity in you. We do not usually stop to think that the fundamental words we speak represent a certain order of feeling, and that when we use them they will deliver that feeling to him who desires to experience the power of them, with all the qualities of that which is desired. You may be lacking in the feeling inherent in the words you use, but if you desire to have it, and abide in the words, their spirit will be manifested in feeling when the mind has become sufficiently self-concentrated in the words by their repetition with expectancy.

When in your own feeling you have a quick response you will be equipped to induce the same feeling in your neighbour. We use great words and do not realise the wonders of emotion hidden in them. The word "Expectancy"

is one of the words of which the feeling has never fully been brought to birth.

"Expectancy, Expectancy, Divine Expectancy. Let the Expectancy that is in Thee, my Life within me, come forth in terms of living Knowledge of Thee, Oh Christ, my Life, my Great, my All-embracing silent Partner within."

I am calling forth into my own mental consciousness this feeling of Divine Expectancy, and we are all here with one accord to get a new order of feeling, that which the Master evidenced, and which is the marvelous Inheritance of man. Therefore, when I speak the words, all of you in proportion to your clearness of consciousness will get increasing feeling every moment.

I have heard of theatrical artists who have spent months in practicing the speaking of a single sentence that they might be able to give just the right feeling to their audience. I do not know whether they realized that they were bringing the feeling in the words to birth. Yet under highly inspirational circumstances that,

or even greater feeling, would have been induced involuntarily.

This "Expectancy" meditation is effective when related to that which we wish to bring out from the Great Within. As feeling is quickened it brings regeneration in terms of mental record. Remember, it is always the Divine nature that meditates, not the personal.

Expectancy, Expectancy, Divine Expectancy, Expectancy, Expectancy, Divine Expectancy,

Let the Expectancy that is in Thee, my Life within me, come forth in terms of living Knowledge of Thee, in terms of living Love of Thee, Oh Christ, my Great, my All-embracing silent Partner within.

Expectancy, Expectancy, Divine Expectancy,

Expectancy, Expectancy, Divine Expectancy,

Expectancy of Thy Love in my heart, Expectancy of my love for Thee, Expectancy of Thy Love for me, Expectancy, Divine Expectancy, I am all things with Thee, I am

nothing without thee. I acknowledge Thee, O my Life within to be all that I am.

Expectancy, Expectancy, Expectancy of all that is within Thee, my Life within me."

"LET THE SPIRIT OF ETERNAL SELF-CONSCIOUSNESS WITHIN ME COME FORTH"

Desire breeds in the mind according to its nature. Mind calls out the activities of its Principle voluntarily. On the subjective side of mind activities are called out involuntarily. Except for the persistent calling of the subjective office of the mind, waking or sleeping, we should lose our consciousness. We need to go to the school of the Spirit, the Master within, to be tutored by the Subjectivity of Manhood, to learn of Its Spirit. With this new-born Knowledge, our world of consciousness of self and its objective complement will become the likeness of the only Power which can found stable, mental man, and stable world conditions in correspondence to him. In Principle or Omniscience lies all that Is. 'Is-ness'

is stability, changelessness, like the stability of the Knowledge-Principle. Now the Knowledge subjective in Principle needs to be known in order that man may be lighted by It in his objective offices of sense.

In The All lies the Power to give birth in the mind to pictures of Its own nature in the language of mind, pure Emotion, which is also extended into the secondary realm of form and action.

The complex mind of man with its nine faculties,—perception, imagination, reason, judgment, abstraction, memory, aesthetic taste, will and intuition,—was potential in Principle; but Principle, being subject to man's desire, must needs wait for his call to give birth to it. The mind's desire in its daily activities, calls forth likenesses of Principle to meet its requirements of the inner life and outer living. "In my Father's house are many mansions." Indeed all the mansions erected on earth, and all the soul-mansions, bodies, of the human race, and those yet to come of Divine Manhood, have Omniscient Principle "to their Father," Pure

Subjectivity, as their original natal Source. Nothing can take its rise and come to birth without the Creative Life-Emotion as its First, be it the good or be it the evil of transitory human conception. Life must antedate all action.

There is a difference between the inductive wisdom of sense and that Wisdom in the mind that comes as a likeness of Principle. Wisdom is in the mind when the works of science and art are brought forth as images. Wisdom continues to occupy the mind whilst these images are being extended into objective form. Likewise Principle is invoked from the subjective office of the mind for the birth and the establishing of the offices of the mind as well as for the formation of the entire organisation and its upkeep. These creations are real since they are but extensions of the likeness of Principle to another plane, namely, that of existence, while still, having connection with their Source, though the human being is all unconscious of it. Nothing has left the Original Spirit of Omniscience. The potentialities of all images ever continue, though their corres-

pondences in objective form are looked upon in objective life as the realities.

Children are being born into the world all the time out of and by means of the Principle of Omniscience, which man inherits. They are called forth from Generic Man in response to desire in the race as instinct of perpetuation. Though born into race-life, the mental image does not leave its home in the mental Subjectivity which responded to the call on the involuntary side of the mind. Thus is an endless chain of human beings born into race-life, with potentialities in their chrysalis-existence for divine birth and corresponding re-embodiment whilst living a normal life in the present world.

It is well known that every whit of the body is eliminated every few months, new tissues or cells taking the place of those cast out. Therefore, as the self-consciousness becomes of a higher order, the first dimension of the mind's record will also be of a higher order; cell-bodies being born out of this first dimensional or soul-realm and representing it. Thus it is clear that a higher order of incarnation will be

in process continually, slow though it may be measured by time.

Mankind has not fulfilled the saying of the Master, "Ye must be born again." It has not been accepted although He taught the Way. It Is The Mind that must enter into the new birth.

As we have seen through the law of incarnation, in proportion as the mind is born into a consciousness of the Great Subjectivity with which it is in constant though unconscious, association on its subjective side, will a suitable body be forthcoming. Every child is attended by its Reality, the Creative-Spirit. It is endowed with the means of inducing the likeness of its Creative-Spirit into the mind's domain.

The Master has blazed the way, not only in His accomplishment of the new birth, but in the clue He gave to the world in the following utterances:—"If ye continue in my word then are ye my disciples indeed, and ye shall know the Truth and the Truth shall make you free." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it

shall be done unto you." 'The words I speak unto you they are Spirit, they are Life."

All words by which Deity is revealed are words of Spirit, are words of Life. Our meditations embrace these revealing words. The practice of meditation is the abiding in these words.

The race has reverted to the dust from which the body was formed, has fallen like a row of bricks while endeavouring to live in the present world without God, without co-operating with the Creator within. It is quite clear that the pre-self-conscious Entity finds Principle all in all, in the creating of the complex mind and founding it in the elements; in providing a body for its use; in providing offices for the maintenance of both mind and body; in functioning all the vital offices Itself, out of the Principle with which they were created. Then, through the office of intuition provided to that supreme end, It gives the mind entire freedom to draw on its own Life of Principle without limit. This, indeed, the mind has done freely for the exploiting of its objective environmental life, for science,

invention, art, and for personal comfort in its over-soul life.

Let it be realised that mind is grounded in Principle, its Source and Continuance; that it is the instrument of Principle, of the Knowledge-Substance, established by the Man-Entity, through which the eternal Life of Principle may be obtained by conscious man through his recognition and desire for It; that his self-conscious Manhood may be grounded in Knowledge of his own Principle of Existence; that Knowledge of his own Principle may bear to his own naked mental self, the same relationship that it bears to him reflected in his secondary life of sense, in his struggle with environment and conquest of it.

Life places Itself in Its entirety of Principle, with all Its Resources, at the disposal of man on the involuntary and unknown side of his self-conscious existence. Is it possible that Life withholds Knowledge of Itself from the voluntary and conscious side of man's mind, Its creation, like unto Itself, while giving it unlimited access to its Principle through the adjunctive mechanism of the senses? Is it possible that the Creator within has equipped

conscious man better to struggle with and exploit his secondary, dimensional, environment successfully, than to sustain his existence in health, wisdom, and love in it? No, it is not thinkable. The Creator, the Heavenly Father, has, indeed, provided a door of connection between Itself and the mind, Its representative, whereby Its Instinctive Knowledge of the All-Father, the Principle, may be induced and translated into the self-conscious terms of mind.

Man has but to turn his attention to the exploiting of his Kingdom of Omniscience within,—his mind's Subjective Natal environment, and enjoy the emoluments thereof, in terms of enduring Life-consciousness and the correspondence of the same in the objective state.

Principle is giving birth to Its likeness in the race in order that It may answer the call of Its agent, Its forerunner, the mind, established on the self-conscious side of existence.

If one would live with what some call spirit entities on this side or the "other side," who are called by this or that name, this son or that daughter, it would be worth while first to

seek to know the Spirit in which all entities take their rise, and in which self-consciousness must be grounded by the mind, in order to be enduring and eternal,—namely, the Great Subjectivity. "To know God is Eternal Life." Without God death is, in a sense, as real as birth. But from what we perceive of Life there is an opportunity here on earth to bring forth a likeness of God in terms of everlasting Life, Goodness and Wisdom. Jesus said: "Ye must be born again," meaning, you must be born into the Kingdom of Knowledge,—the mind's instinctive subconscious environment or latency. Now in the kingdom of sense we are born daily into feeling according to our observations through the senses. This, however, is feeling that bears no primary relation to Life-Subjectivity. It is grounded in race and individual experience only, as if there were no God with us. It is that which has come from the human side of Life. It is race-conceived emotion, from standards of appearance. It is the living soul-feeling which personal man has deemed to be his life. It is feeling that he himself has caused to be created as his life, while ignorant of the Creative Life

within; feeling which he involuntarily and unconsciously invoked by contacting his dimensional environment; feeling which God, just at the back of his mind, made for him in the darkness of his becoming state. God is the only Life. God is Within, back of the darkness of the mind. The Master blazed the Way to bring Life's self-conscious equivalent above the threshold.

Bear in mind that soul is constituted by human feeling. The elements simply record and preserve the emotional vibrations.

The race-man has spent all his allotted years, seeking and finding knowledge of Principle that he may gain power, wealth and comfort in his moon-world, while his sun-world is at the very door of the mind. It has not occurred to him to look within to the same Source to discover the Knowledge-Principle by which he himself was created and founded in the elements; to know the Creative Spirit at the very door of the mind, that founded and maintains his entire organization; to mine out of the Knowledge of Omniscience by formulating the signals It has sent up into his mind. These signals are words, seeds of Its

own Substance, to which It will respond, by giving birth to the feeling correspondent to his desire expressed in meditation, while he abides in the seed-words of Spirit, of Life.

It was in this world that Jesus gave His Teaching. It was to the present race that the New Testament Teaching was given. He who said: "Take no thought for the morrow," did not give His Teaching for to-morrow, for another world. Now is the time to begin the practice of it, abiding in the words representing Life. Now, to-day, while you hear, while you read.

It is the destiny of the Entity that It shall express in mind and flesh that Trinity of which It is a member generically. Christians throughout the world believe in the utterances of the ultimated Man, Jesus.

In John VI, the Master teaches that, by the mind's conscious contact with the Life-Principle, man will be preserved for ever, deathless. The bread that Jesus offers there is His words, "which are Spirit and which are Life." These are to germinate in the self-consciousness of the mind and thus bring forth their fruit unto everlasting Life. Man will then

interpret all things in terms of Reality, and will interpret rightly Its secondary expression through the senses, being disillusioned of all that is not a true inheritance of Principle, which is Omniscience.

All emotions induced by the mind's contact with environment are temporary and relative, bearing the character and nature of their objective premises. They are therefore unreal, not being grounded in the Creative Kingdom. They are not unreal in the sense that they are unnecessary, but they are to give place to the higher order of emotion when the mind discovers its kinship with the Omniscience, its Great Resource.

Through the medium of the soul we are to be led to seek Truth, to act upon It and enjoy It. Then our source of inspiration will gradually change. Instead of its being from outside happenings and conditions, it will be from the Knowledge-Spirit functioning through the mind and out-picturing in sense.

Soul is the only element we have to deal with that is material. Man, the likeness of God, is of Principle throughout. He lives in Principle in terms of Instinct of It. Mind is the

product of instinctive action. It is a child of Principle. All the offices of the mind, inclusive of the entire body, are established by man's Instinct of Principle, and all the manifestations according to sense take place before there is any self-consciousness of the mind or any experience of sense. The whole mechanism is mental and has been produced out of, and by means of the Resources of Principle. The only foreign elements are the vibrations of race-activity in the state of sense. This is the only possible so-called realm of good and evil, which is transitory, to give place ultimately to a true and eternal self-consciousness.

Looking through coloured glass, one does not see things as they are, and if one uses an instrument devised for seeing things of one plane, on another plane, the appearance of things so viewed is different from their appearance on their own plane.

Even when we have discovered our connection with God, there are those who can arouse the emotions to which we have been educated, namely, sentimental good and sentimental evil of the maudlin sort. The only way to deal

with any situation is to live in accordance with the Teaching and achieve fundamental spiritual mastery by meditation. In the growing regeneration we shall ourselves be taught directly from Within, as the Master was taught. Birth and death are simply words of sense. We cannot establish or found any true ideas of manhood apart from Principle. "Without Me ye can do nothing." "Me" here is Instinctive Life of Principle, the Great Subjectivity which the Heavenly Father functions at our desire. It is the All-Realm.

Let us realise how our experience of people, friends, wife, husband, child, have all taken place by and through the mind. Every joy we feel of them, every sorrow of them, every good, every evil, all that we love of them, and all the intermediate emotions concerning them, in fact our entire consciousness connected with our dimensional experience, is a matter of record within, is contained in our book of living, yet to become a Book of Life. They all abide with us and must appear in terms of our own Resurrection, through the becoming of our regeneration. They must, for only their likeness within was born exoterically, the

exoteric being but the likeness in terms of form of the esoteric. All Reality within awaits our regeneration. What an incentive to enter the school of the Spirit! It is Within.

St. Paul, inspired by the Master, said that the last enemy to be overcome is death. The time must come when people will know in their hearts, and not be deceived by sense. They will know their "I am," which is here spoken of in terms such as the Creative Spirit within, Instinctive-Manhood within. This we need to know in our mental life, that we may continue to live. Those who practise meditation are daily growing in this knowledge. It gives Life; it does not take one away from beautiful things, but gives the key to them.

"Let the Eternal-Spirit of self-consciousness within me come forth."

That Spirit is potential in Principle and comes through the channel of Divine Manhood, to be known by us and to serve us. We do not speak lightly of soul-experiences which are intended to grow greater and greater through the ages, as the Knowledge-Spirit

comes more and more into the mind's consciousness, illuminating the mind in its relation to the over-soul, its environment of sense. But let us not be deceived by things that, though born through the Power and Wisdom of Principle, yet are not of It. We must receive experience on both planes, and we cannot do this except we become alive to our Subjectivity. Meditation is the heart of the practice of our teaching. By its means we bring Life forth from Subjectivity into terms of self-consciousness and ultimately realise our birthright of Omniscience.

"Let the Eternal Spirit of self-consciousness within me come forth."

"I AM SPIRIT"

"God is Spirit, and they that worship Him must worship Him in Spirit and in Truth."

From these words of the Master it appears that, in order to worship God, one must be in the Spirit. To worship in Spirit and in truth, one must come into a spiritual state, turning from the seen, the mundane, to the unseen, the

Real, that the mind may call forth a likeness of God in Life-Feeling.

Had Jesus wished to teach of God in accordance with the conception the race had of God, He certainly would have been able to couch His teaching in unmistakable current terms.

The race-idea of God was then that of a personal Being, located somewhere in the spheres apart from the world. Jesus did not teach this, but taught "God is Spirit," and without Him was not anything made that was made.

Out of and by means of Spirit came all created things. Spirit ante-dates all activity. There was a time, according to sense conception, when nothing was but Spirit. Man must, therefore, have been produced from Spirit, from the activity inherent in God Himself in His own infinite zone of Spiritual Substance.

Nothing comes out of Spirit that is not in It. The productions of Spirit are all spiritual.

The essential entity, individual man, was produced from Substantial Spirit or Principle. This is as near as one can tell the story in pure mental terms.

Man must recognise his spiritual nature clearly before he can pray rightly to the living God, the Principle of all things, and get his response in likeness of It. This response comes first in mental terms, by a process similar to that used in invention for environmental purposes. An idea occupies the imagination, then conception takes place in the mind, finally form is evolved out of Principle, ready to be cast in the elements and to serve the purpose in objective life for which it was invented. Thus, in science or art, an idea has its rise in Principle long before it reaches a condition of concrete objective creation.

By parity of reasoning, man in order to become conscious of Principle as related to himself, must place his mind in such relation to his Principle as to get response from It.

He must have an intelligent conviction that Man-Principle Is, and then use the means at hand of touching and communicating with it, that Its likeness may be brought forth into self-conscious cognition day by day, and a new personality ultimately formed which shall express its Divine Source in feeling and in form. We would say, that having recognized that

individual Man is Spirit, the likeness of God, one should imagine that the Christ within is speaking through the medium of meditation into the mind, that the spirit of the words may be born into the mind's record. Thus does the indwelling Christ illuminate the mental creation It has founded in the elements.

Let personal affairs be dropped whilst this gestation of a spiritual consciousness is going on, that Divine Manhood within may ultimately be brought to birth. The Spiritual words given us by the Master from His Master within, which is identical with our Within are to be brought to birth in our minds as they were in His mind. Sit quietly then and attend, as if the mind were receiving the words from the Spirit of Christ, as if the divine personality were forming within you and expressing itself,—"I am spirit."

Spirit is Knowledge, Absolute Substance, by which we live, and without which we cannot live. Neither mind, body nor consciousness can be brought forth without Spirit. Let us not get the idea that the feeling or state of consciousness we have at this moment is truly spiritual. Our ordinary feeling is but psychi-

cal feeling, the product of mind action from objective premises of existence.

Real Wisdom, transcendental Wisdom, is intuitional, and is ready to deal with facts without conscious mental processes. It is ready for all emergencies of the fact-world. It may be cultivated through the practice of this order of meditation.

Through entering the school of Spirit, by means of our meditation, we start on our way towards the fulfilling of our destiny potential in undifferentiated generic God-Manhood. God is ready to give us in terms of self-consciousness, a feeling, an emotion, as great as Omniscience Itself, for us to express in terms of daily living while in process of fulfilling our spiritual destiny.

The difference between the psychical and the spiritual is to be clearly noted. Psychical or soul emotions are recorded in psychical stuff, an exceedingly refined product of chemical action induced in the brain by the activities of the mind in preparation, *pari passu,* for the coming emotion of sense. The same process of preparation takes place to receive the spiritual emotion, the recording substance

being the same in the one case as in the other, the difference being only in the nature of the emotion recorded.

Psychical emotion is of the world of sense, of the realm of personality of people and things. Spiritual emotion is of the Creative Principle of Omniscience. The one is changing and finite, the other is as enduring as is Omniscience Itself.

There are two elements to consider in relation to soul; one the recording substance, which is psychical material, the other that which is recorded as experience on the psychical substance. Similarly with regard to Spirit, there are two elements, the recording substance and the Feeling contained in the substance of the recording element, that is, the Pneumatological record and the emotion received on this recording material imparting a Divine character to its first dimension. When pneumatological feeling has been generated from the mind's contact with its natal Source of Spirit, the experience is recorded directly from Principle. In both cases the recording element is the same, the feeling recorded is what constitutes in the one case, the soul, in the other,

the Spirit of the individual. The one or the other imparts its character to the first dimension of the record.

The mind is the medium through which all operations from the abstract to the concrete take place. Its mundane office is to function between the soul, and the over-soul, rendering the product of such functioning into terms of emotion. The mind, however, belongs to, and is subjectively associated, with the Spirit, or Principle of Knowledge.

Mind is, so to speak the office through which Spirit reveals Itself as Knowledge, while at the same time it is functioning on the objective side of soul-life. Soul is intermediate between Spirit and mind. In the development of soul, the mind's environment of sense, the over-soul, is the stimulus, and the ensuing emotion is therefore grounded in sense. In the case of spiritual development, the mind's desire, expressed in the spirit words of the meditation, is the stimulus, and the ensuing emotion is therefore grounded in Principle through the medium of the Christ, within. The one creates a consciousness that is temporal and death-bound. The other creates a

consciousness that is Eternal and Life-bound.

It is significant to note that language has been scientifically constructed despite our use of words from wrong standpoints.

Soul is the compendium of personal and race-experience as related to environment. The Greek term for soul is, psuche, which English borrows, spelling it psyche. The Ancient Greeks only recognised life as conceived of through the senses. The word psyche, the equivalent of their word psuche, has as material an implication as "body," mentally speaking. We do not belittle it by calling it material.

The soul is formed by vibrations induced by the mind's contact with personal environmental existence through the channels of sense. The psyche or soul, is not a spiritual entity, though a necessary medium to spiritual ends.

Life answers to the desires of the mind and gives finite soul-consciousness while one is ignorant of Life Itself. This consciousness is not spiritual, since it bears no likeness to the Eternal.

Only those messages registered in the mind

as self-consciousness which come from the spirit of Knowledge are Spiritual.

The Greeks classed mind and life together as one substance, soul and body together as one substance. In deductive science Mind and Life are grouped together as also are soul and body.

Mind in its functioning produces soul, but without the involuntary action directly from Principle soul could not exist. Mind and Life are thus the vital Entities, whilst soul and body are secondary, and are made up of experiences from objective premises constituting a medium for the bringing forth ultimately of a Divine self-consciousness grounded in Principle through the Man-Entity. Spirit is the Wisdom, Truth, Goodness, Love and Eternalness of the Most High.

The spiritual message is written in terms of cells in the brain through the agency of words as they are held during meditation. These spiritual seed are sown and the resulting gestation translates Instinctive Life into its intuitional correspondence in the self-consciousness of the individual.

First there must be a desire to know and

worship the Most High. Then as the meditations, taking their rise from Spirit, are used, one lets go of one's usual idea of one's self while imperceptibly the Kingdom of Heaven within grows, and new standards of life come forth. Let us strip the mind bare and let it bring the message from the Great within. "I am Spirit."

This meditation is to be considered as an announcement of the Divine Man within, not of personality or of the mind as related to sense-life. The mind's conceiving office will brood over words of Truth whilst their likeness is being revealed and built into the record in the brain. These likenesses will produce in self-consciousness the equivalent of Principle in terms ready for intuitional use in all the affairs of life. The words of Truth that the subjective imagination enters into, will, sooner or later, become a revelation of Wisdom and Health to the mind. A state of uninterrupted Wisdom related both to one's inner and outer consciousness constitutes a state of continuous health, happiness and personal expression of goodness. Wisdom is practical knowledge which, when put into terms for ob-

jective use, means doing the right thing, at the right time, in the right place and with the right result. Wisdom in the mind is of THAT which is keeping us alive. The psychical feeling of wisdom is inductive and is the message related to sense-life.

Therefore meditate on the word "Wisdom," or such words as reveal Spirit, then, what is now only a potentiality or promise will become a state of consciousness, and a working Power.

This is the result of placing one's mind in such a position towards the Principle of existence that the mind may receive the fulfilment of its desire. But it must be trained to call for such fulfilment, day by day. The mind knows not of the great spiritual Realm which was thought to be far away,—"over the river." Yet, by intelligent desire, the mind may communicate with its Source, as the Master taught, and as deductive science has proved.

The mind was created and officed for practical use by the Creative Spirit, the Christ Within. Through these offices,—perception, imagination, reason, judgment, memory, abstraction, aesthetic taste, will and intuition,—Subjective Man makes use of Principle to mul-

tiply by nine the single faculty of Instinct. They are placed in such relationship to each other as to constitute a mental organization suitable to serve the further purpose of receiving Life into the mind's record by calling forth the Spirit of Omniscience into intuitional terms.

By the meditation, "I am Spirit," we have prayed "In Spirit and in Truth" and we have caused our mind's desire to be translated into a state of spiritual fulfilment. The desire expressed in the meditation is answered through the Christ, Mediator between mind and its Principle, the Great Within, from which all spiritual fulfilment is to come.

In the following meditation this desire is expressed, the very subjectivity of conscious desire relating itself naturally to the Divine Manhood of Principle:—

"That the mind Thou hast given me, and the self-consciousness Thou hast created, at my ignorant desire, while I knew not of Thee Within, may give place to the Righteousness of Thy Love, of Thy Wisdom, My Great, My All-embracing Silent Partner Within."

"INFINITE SPIRIT WITHIN ME"

We make good use of our time when we meditate on Infinite Spirit within. The order of meditation we need is one that will bring to us a consciousness of Infinite Spirit, not according to our idea of what Infinite Spirit is, but as It is in Reality.

It is possible to desire so as to bring forth from the universe what one needs. The way to do this is to get the mind into a full belief that these needs are to be met.

If one's nature be adapted to concentrating upon any desired result one may go into the silence and think concentratedly and expectantly to that end. This is the process often called "meditation," especially if the thought be connected with spiritual intent. It is however, intellectual meditation.

In the order of meditation we practise we endeavour to clear the mind of its usual activities. We do not think. We choose certain words that represent the Spirit of the desire, to which, desire has not yet found answer in the consciousness of the mind. We hold

these words up to the conceiving powers of the mind, and let them dwell there until gradually their message is revealed in a feeling that is the likeness of the Spirit whence they proceeded.

Infinite Spirit is that Spirit within by which we have been brought into self-conscious life, the original Spirit that comes into the mind's use before it has any out-picturing in sense.

The spirit—soul emotion—we are endowed with at present is a spirit of sense, called into existence by the mind's environment. This in a general sense is finite spirit which is ultimately to give place in the mind's consciousness to Infinite Spirit.

There is Infinite Spirit as related to environment. This is called forth into the mind by its necessities in contacting and struggling with environment. It is the spirit which is used in invention and construction. This realm of Infinite Spirit, manifested to us for use, is changeless, is always good, and we are always able to get from It something greater than we have had before. This spirit has always served us by producing environmental requirements. Its name is Principle. Up to

the present age, Spirit, as related to the mind's own continuity of self-conscious existence, has not been brought forth into self-conscious life. It has not been supposed that this was possible, or that means were at hand on this plane to extend existence, to correct our mistakes, to make good the havoc we have made, and ultimately in accordance with the Master's saying to do away with the necessity for death.

The Infinite cannot die. Our goal is to become conscious of the Infinite Spirit to ends of emotional life in daily existence independently of environmental life.

Just as there is always something greater in this Infinite Spirit than has been brought out of It, so is there That within, relating to man's own life in self-consciousness, which can bring forth greater results than man has dreamed of since he was formed in the elements.

Our teaching is for the purpose of bringing the Infinite Spirit into the consciousness for present use. When brought forth to that end It will extend Its activities through the medium of the sensorium illuminating our trail through the world of sense experience.

Principle is giving birth constantly, and

especially in recent times, to inventions for environmental purposes, for which man has used to a wonderful degree, the principle of proportion. Now we want to bring to birth in the mind the likeness of Principle as related to mental self-consciousness as well as to the objective necessities of daily life.

Principle is the highest Source to which we can appeal for Knowledge—that is, for Fundamental, creative Knowledge. The soul does not possess it. From soul the mind can bring forth facts of gathered experience, but nothing Fundamental or Creative.

Is it possible that we have been so ignorant as to think the mind's soul-consciousness and its expression in environment to be the Real self-consciouness? Everything we have been conscious of has been related to the senses excepting in so far as it was abstract. The consciousness we have known is related to the people and world around us.

But did the world make us? There is That within which is abstract, upon which we draw for our inventions. Is that self-consciousness? Self-consciousness, as we ordinarily think of it, is simply a soul-consciousness of emotions

experienced by the race and by ourselves. That is the personal self, but what life does personality of itself possess?

Life is not in food, neither in sight nor can hearing vibrate it. What life can you get from environment? Life is the Within of the mind. From the Creative Spirit alone, which formed us whilst we were yet unconscious, comes the power to create objective forms.

Self-consciousness is defined by the schools as the power possessed by the mind to reason and to judge and to handle Principle; to look back upon Origin and to reason and judge concerning It, and to have intelligent dominion over the elements of the earth.

Our meaning of self-consciousness includes more than that. It is to be conscious of Man, as well as of things; to be conscious of Man, the likeness of God, Within.

Man is the only creation in the universe which is a likeness of Omniscience. This is evidenced by the fact that consciousness of Life can be drawn directly out of It, which is the equivalent of Omniscience extended to the plane of the mind.

The last fifty years show a perfectly wonderful effort of invention in the use of the Creative Spirit objectively.

All these or any other formations of Principle exist first—and last—in Principle, are then brought forth into mental terms, and are finally clothed in the elements, according to sense. But Man is the only creation brought forth out of Principle that has the power of becoming self-conscious of It and of voluntarily using it.

Does Principle lose anything of Itself when creations are brought forth from It? We look upon our inventions as material for we can destroy them. But still they exist, where they have always existed, in Principle. The mind is equipped to bring them forth again and still deprive Principle of nothing.

The most important of all creations of Principle are the individuals of the human race. Every child brought into the world is an expression of Principle, and might be termed an invention. The Principle of Knowledge has given expression of Itself in this form throughout the ages. Has the Principle of

Manhood lost anything of Itself by man's increasing facility of invention?

What is fundamentally necessary in order that a human being may be born? A human being is just as much a product of Principle as is an invention. Every child inherits the whole Principle of invention; and every child inherits the Principle of its own existence as well. These two are one.

God is not a parsimonious Giver. He has given us the whole of Principle to use in sense. Do you think the nine faculties of the mind, located in definite places in the brain, and all that constitutes these offices, could exist without Principle?

You get from Principle everything that gives success in your struggle with environment. Are you provided less generously with things for your mind's spiritual existence, than for your physical life environment? Provision is there, but it has to be recognized to be used. "The Kingdom of Heaven is within you." These pregnant words are among the greatest the Master ever spoke of man. They are the greatest of all clues to the

way of regeneration, to the way of knowing God now, while on earth; and to the way of peaceful dominion over all the earth—the mastery of our own life in self-consciousness. Jesus did not restrain Himself from saying that the last enemy might be overcome, even death.

The Principle of Manhood may be known, which would do away with the blundering that ends in death. We need to change the process by which we live, to rely upon the Spirit of Life Within, instead of relying on environment to give us a feeling of Life. Omniscience of Principle is expressed in the bodily make-up.

From Omniscience comes a Knowledge that never fails, for our use in our environmental life. Why should we not have this unfailing knowledge for forming of an enduring self-consciousness? Why not enter the Kingdom Within where God dwells and which the God manifest spoke of as our Life? The Principle of Manhood is still within. It will always be within but we can get an equivalent of Itself in terms of life in self-conscious existence, yet take nothing away from It, just by making use of It.

By the desire of the mind one can call out from Principle within a likeness that will come into self-consciousness as Wisdom, deathless Goodness, Health and Rightness—the Rightness as it is in Principle and not as we understand it psychically.

This is what the Master meant when He said "My words are Spirit." They unfold into self-consciousness the Spirit of God, the Eternal.

Man is perfect because he is a member of the Trinity of Principle. We can go to school to that idea and get the mind to pay heed to the utterance. There is something to do to induce Principle to give birth to this perfection, to bring It up into our self-consciousness. The Master taught us the way. He said of His words, "My words they are Spirit and they are Life." They are Spirit and bring their Life both to the self-consciousness of the mind in which they are held, and therefore an enduring quality to its offices. When grown to their fullness in terms of cells, they are developed ready for use. Principle to the mind in its present state is abstract. When It comes into terms of conscious emotion it has become concrete to the mind, and the mind can use It.

Principle gives birth to conscious manhood. It would be nothing to Its creation except It had that in It which could make Itself known.

Man completed in self-consciousness is the self-consciousness of God. The Master said, "To know God is Eternal Life." Is this not the greatest thing of which anyone could conceive? Is it not conceivable that the greatest thing God could do is to give us the use of Himself, His Omniscience?

We have something to do to take what we may have. We can do nothing without Life, yet, in our present stage we have not attained to a conscious use of Manhood-Life within.

For a few years we can exist without knowing our Source, but in those years we have an opportunity of discovering It. No man really lives until he knows Life. "To know God is Life Eternal." That privilege is our dignity. This knowledge we are equipped to gain. "Except ye believe that I am He, ye have no life in you."

"Let the Eternal Spirit of self-consciousness within me come forth."

If that is the desire of your mind and you abide in those words, they will call an answering fulfilment from their Source. But do you believe it can be done? Just now we have to educate ourselves to believe. We trust too much in soul rather than in Spirit. Both kingdoms are within, down beneath the threshold of self-consciousness. Could they have existed without the Kingdom of Principle? We need to explore that Kingdom and learn of It in order to live by the Spirit instead of thinking of nothing day by day but feeding the body and the sense desires. Mind is the direct product of Omniscience and is equipped to bring forth from its Source the Bread of Life which is living Knowledge to the mind.

"Let the Eternal Spirit of self-consciousness within me come forth."

"Feed my mind with living Knowledge, feed my heart with living Love."

Thus may we have Eternal Wisdom, enabling us to enjoy our environment continuously. Thus may we be able to handle it, understand it, and not be deceived by appearances.

THOU, MY CREATIVE SPIRIT

Infinite Spirit within is the practical working Spirit lent to the mind to gain the initial experience of soul-life for its use at will. The Spirit answers to the desires of intelligence and the results are the fulfilment of these desires. The outcome in the race has been simply living soul, and not living self-consciousness of Spirit.

So when we say "Infinite Spirit within me," and abide in the words, consciousness seems to rise more and more into an awareness that this great Power is working within.

The Infinite Spirit is to teach us of our own selfhood within, of our own Divine Nature, not hitherto disclosed. As we express the desire to be taught of the Spirit, by abiding in the words which are to reveal that Spirit, It will answer to their call in our meditation.

"Thou my Creative Spirit art Supreme within me; I would be taught of Thee, would learn of Thee, would be born into Knowledge of Thee. Reign Thou Supreme in my self-consciousness as Thou dost in the pure Subjectivity of Thy kingdom within."

Nothing that the Master ever said was more

clear cut, more astounding, more illuminating, than the great words, "The Kingdom of God is within you." These words cannot be ignored. That Within is to be known. "I would be taught of Thee; I would be taught of the Great Spirit in the Kingdom within, which is the 'pearl of great price.' I would dispose of my lesser possessions to receive into my consciousness the Spirit of this newly discovered Kingdom, my Eternal Life within me. I would be born into Thy Spirit."

The Master prayed: "That they may know Thee and Jesus Christ whom Thou hast sent." The words of our meditation express the same desire as the words of the Master. "They" means everybody who hears. The Creative Spirit is the activity of God in us, through Instinctive Manhood, which is only of God.

Now let us take another order of meditation:—

"I of myself can do nothing."

These words are spoken of the personal consciousness of the mind, this being upheld from within, given life from within, owned and functioned by the Creative Spirit, "the Father dwelling within." What, indeed, can the

personal man do without the Kingdom of Knowledge within?

"I of mine own self can do nothing, Thou, Master, dwelling within, doest all things for me at my desire." Life always backs up one's desires. We cannot have any degree of Health except what comes from Life, and we can have infinitely more. All that Is, so far as we are concerned, is with us at this moment, though we are only acquainted with an infinitesimal part of It.

We are dignified by being created capable of calling forth into self-consciousness the resources of our Kingdom within. But there is no reward of merit for the sluggard, there is something to be done to obtain a result. In the doing we may be peaceful and happy, but since it is now revealed how to proceed, if we loiter away our time we have no excuse. We are not worthy to receive into our understanding and feeling the Kingdom of Life, unless we undertake the doing of that which it is our divine privilege to do.

Why did the Master utter these wonderful words, "the Kingdom of God is within you" while on the earth, to the people of the earth,

if this Kingdom is to be for ever hidden within, never to be known and enjoyed here and now while man is in possession of It? Is this a truth or is it a taunt? It always will be within, but man must bring the equivalent of It into his own mind through abiding in His words.

That which enables the Creative Spirit to act is the Substance of which the Christ is the moving Spirit.

We are not only being taught in the Silence but we are being given more Faith, and gradually the great system of Truth will become more clearly defined. As Faith is developed from the Kingdom within, it will inspire us to practise in the way the Master taught.

It is marvelous that the mind has been given the faculty of intuition,—which functions from whatever realm the mind desires to call into activity,—intuition of Truth from the Master within, intuition from the race experiences recorded below the threshold in soul-life, intuition to objective ends.

This then shall now be our vital Silence:

"Thou, my Creative Spirit, art Supreme within me. I would be taught of Thee, would

learn of Thee, would be born into Thy Spirit. Reign Thou Supreme in my self-consciousness as Thou dost in the pure Subjectivity of Thy Kingdom within."

PEACE, BE STILL

We must learn to call the Master within, to our aid to say to our consciousness what He said through Jesus to the sea, "Peace, be still." One's environment may be still but one's-self perturbed, but if the self be still the environment matters not, as then, if wisdom be needed, one is in a state to receive it.

Our wonderful faculty of imagination has its counterpart in Subjectivity. It works with our consciousness below the threshold of our cognition at the moment, through the subjective Man. Unbridled imagination, functioning a negative idea, such for instance as an imaginary fear, can be seen at work plainly. The same working of imagination goes on in its functioning below the surface of momentary cognition.

When we consciously use imagination we

are able to account for the phenomena it brings, but when one is unconscious of its activities, still, its results may appear to the mind in phenomena produced by imagination which yet are not representative of facts, mere vagaries. Many serious illnesses come from this source.

Our aim here, in contrast with this illegitimate and destructive use of imagination, is to use imagination so that we may know and feel what is true and vitalising, namely, that the Christ is Within; that we may realise the feeling that gave birth to the words of our meditation "Peace, be Still."

We therefore imagine Christ to be saying, to His self-conscious child, His creation, "Peace, be still," although he speaks not in words but in spirit, which mind interprets into the words, "Peace, be still." These words are the product of Jesus' call on His Indwelling Christ for His inherited peaceful dominion over the elements. They contain the spirit of the Master Within; were born to represent the Spirit. They are virile to-day with the same spirit, to work their silent conquest of soul, or

over-soul. But the mind must brood over these word-seeds of life that their spirit may be quickened in us and become part of our pneumatological record. This meditation is intended to have its effect throughout the whole mentality, to still the rushing of the phantasmagoria of the mind. It is the Spirit making Itself felt, which is interpreted as saying "Peace, be still." To call thus on the Christ Within is the way of regeneration and Life. To rely on outward means is the way of psychology and undevelopment.

I am speaking these words now, but I am trying to tell you how, to use the imagination to engage the mind and keep it brooding over the words. Thus will the human, turbulent consciousness, which is always pushing straight on its death-bound way, eventually be stilled and the mind will come to know its Saviour Within.

No matter how we are enjoying ourselves, how beautiful our state of existence appears to us, how enthralled and entranced we are at the moment in sense-life, still we are going headlong with our material organisation straight toward the dust, capitulating to the

over-soul of the universe. In the meditation, "Peace, be still," there comes a stilling of the consciousness and an illumination that arrests the death-bound process. Let us try to realise what our Christ is saying to us by His Spirit which is translated into the words "Peace, be still." These words of the Master would not have controlled the sea if in His mind and His own consciousness their light had not been shining, still and unafraid. "Peace, be still." Get the uttermost good out of the meditation by letting the imagination go further. The Spirit of Knowledge as constituted in self-consciousness was manifested in Jesus. Jesus was to Christ as the gramophone is to the record. He was the instrument through which the Manhood-Truth was spoken and manifested to the race as self-consciousness. But before His Spirit had blossomed into Eternal self-consciousness this was gradually being written upon and formed into His Mind's record during His thirty years of preparation. Imagine, therefore, that you have called the Spirit of Knowledge into your offices of self-consciousness. As this Spirit pervades the offices of the mind It is replying to your desire

in the words "Peace, be still." "Be still, and prepare to receive from the great Within, with which "I am" is the connecting link. The Spirit is possessing the offices of the mind and stilling the storm there. You may not know of it, but there is that in the mind that attracts away from Truth, and before you can receive in the silence the mind must be in a state of active stillness. Be still, that the mind may receive vital Knowledge from its Creator."

Now let us add words to give a specific character to the Peace we are asking for:

"Peace, Peace, Omniscient, vital Peace."

Imagine that the spirit of Christ within you is giving the feeling you ask for. The mind is as capable of this as it is of imagining worldly ideas. The Peace that brings with it Knowledge from within, Omniscient, vital Peace,—for which another name is Love,—is the greatest thing in Life to ask for—if there be a greatest. You are calling It out from your Omniscience within, by inviting the Christ-Spirit into your self-consciousness. In the scale of Divine-Emotion, neither Knowledge nor Love is lacking because in Divine self-consciousness the Spirit of Knowledge is

Love. If Christ were in possession of your mind He would create for you everlasting joy and the practical wisdom attending it. You know that is true. But Christ is within you, —you simply lack awareness of it. By the use of imagination, with desire to know the Christ within, you make vital connection with the Christ-Spirit. The mind is as capable of imagining the things of the Spirit as it is of imagining worldly ideas.

Christ always is in the unconsciousness before He becomes manifested in self-consciousness as God-qualities. We need to get used to the utterances of Christ as they are gestating in the mind's consciousness. Any meditation regarding Divine Manhood must first be concreted in emotion within, before it comes into our conscious knowledge. To pursue the idea of Peace, let us take as a meditation—"Peace be unto you."

The divine imagination has brought forth the Spirit of your Christ within. With the imagination comes the idea that this great salutation is being uttered to the self-consciousness in the brain. It is a greeting to you from the impersonal to the new personal-

ity that is forming within. It means more than a special greeting spoken by a friend. It means not only "I have come to give you peace from that which now perturbs you," but it means "I have come to bring peace against further storms."

With this idea working within the consciousness of the mind, you enter into your meditation. The Peace our meditation calls for is a spiritual feeling, Knowledge-full and Love-full. "Peace be unto you."

During this meditation, according to the teaching of the Master, the Spirit of Christ has been present in the mind gradually working regeneration of the consciousness which is progressing towards ultimate absolute Knowledge of the Principle on which conscious Manhood is being founded.

"Let the Creative Spirit of Divine Manhood within me come forth, the Omniscient Spirit which forgiveth all mine iniquities, which healeth all my diseases, which crowneth me with loving kindness and tender mercies in my self-conscious life."

Every meditation should tell something of the way of salvation from the ignorance of

mere sense-perception. This meditation tells a great deal. It tells of God, of man, of self-consciousness in spiritual terms. It tells of the way in which a new order of self-consciousness is to be made through desire. Nothing is ever done without desire, voluntary or involuntary, either in that upper realm we know as self-consciousness, or in the subjectivity of self-consciousness, below the threshold of our cognition.

"Let the Creative Spirit come forth," these words indicate your desire for It to come forth into the active office of self-consciousness. You should welcome the desire and have the expectancy that belongs to desire in order to fructify it.

"The Creative Spirit of Divine Manhood;" these words intimate how Divine Manhood is created in conditional life and has Its equivalent in terms of sensation. The meditation points out how one's individual Christ works in the offices of the mind to perform the regeneration required and desired. The regeneration is the transmutation of the emotion we have called iniquity.

Then the meditation tells how the Christ

Spirit, the Omniscient Spirit forgives, or "gives over" the spirit of ignorance by taking active possession of the mind and illuminating the darkness of ignorance that has obtained. What can overcome the spirit of ignorance but the Spirit of Knowledge? The Spirit of Knowledge is given in the proportion that the mind is able to receive It at the moment. It comes not as an act of grace but of education.

The spirit of "evil" is not a reality, but a misconception born of our own ignorant state of mind. As in the processes of daily life, we may step from ignorance to knowledge, as our minds become clearer by wisdom and understanding, so the mind may grow spiritually as ignorance is dispelled through transcendental Knowing.

The latter part of the meditation is taken from the Psalms. The word "which" holds here a greater meaning than "who." Fundamentally, no one can forgive your ignorance. You alone can deliver yourself from fundamental ignorance. You can learn how to take steps to do it from a teacher, but no master can do it for you. You have to accomplish it

by putting your mind into that attitude that will permit the work to be done by the Christ within.

"Let the Creative Spirit of Divine Manhood within me come forth, the Omniscient Spirit which forgiveth all mine iniquities, which healeth all my diseases and which crowneth me with loving kindness and tender mercies in all the ways of my self-conscious life."

All ignorance, concrete in emotion, is grounded in the mind's action from false premises or premises of sense only. I refer to that order of ignorance that interferes with the continuity of one's self-consciousness.

One's salvation from ignorant emotion comes about by the change in the mind from sensuous to spiritual premises. By concrete ignorance I mean, further, those activities of the mind such as false beliefs that have their ground in untrue premises concerning eternal Life. These ideas have been formed from the worship of an anthropomorphic God, a personal God located in some sphere, who forgives sin by legal edict whereas according to the Master, sins, or ignorant emotions, are for-

given, given over by man's opening of his mind to Truth, and receiving the spirit of It. Divine Spirit always brings the equivalent of Knowledge to any particular emotion which is being expressed.

"The things I do, ye shall do also," said the Master. As His disciples did not do the greatest things, it has been left to His disciples of this age to fulfill these prophetic words. We must conclude that He either spoke the truth or did not.

Let the Spirit of Christ, which is the Spirit of God, come into your mind. You are used to the human spirit of love, joy, peace and goodness, and unfortunately to negative forms of emotion. These human emotions are spirit in the sensuous use of the term, but are to pass with the incoming of the enduring transcendental Spirit of Love and Joy.

"Peace, Peace, Omniscient, vital Peace. My Peace I leave with you, My Peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, let it be unafraid."

"THAT I MAY BE MADE EVERY WHIT WHOLE IN MY FEELING NATURE AND IN MY FORM"

There are two kinds of healing. People who are sensitive and more or less credulous, but ignorant, may be healed quickly and often are healed in single treatments. People who are particularly sensitive in their under-consciousness though they may be incredulous on their objective side, are often instantaneously healed. There are many, however, who are not healed instantaneously of their chronic diseases who yet are ultimately cured, and who respond instantaneously and completely in cases of acute illness.

When there has been long continued negative emotion, such as overstrain, fear, anxiety, the temperament becomes changed, negative, as in neurotic cases, this then, must be made permanently normal. This is more or less a gradual process.

The Master's mission was to people who could receive quickly. Of a certain community of an opposite type it was said, that "He could not there do many mighty works, because

of their unbelief." This meditation bespeaks a fundamental change, not a surface healing, but something deeper which renders one less susceptible either to an old or a new kind of illness.

The first idea is to ask for that which you want. "That I may be made every whit whole in my feeling nature and in my form." This utterance is capable of superficial interpretation and of calling out superficial healing, but it is also capable of a deeper interpretation and of fundamental healing.

The one spoken of in the Scriptures who was made "every whit whole," received superficial and instantaneous healing which had little to do with regeneration. He was every whit incapacitated and was made whole, but the next moment he was liable to fall ignorantly into the same or any other form of suffering.

Our meditation voices a desire for a kind of healing which will ultimately do away with our ever again being incapacitated. We are addressing ourselves to the Man-Entity within, to the Creative Spirit which has produced whatever we have in health and conditions,

according to our conscious or unconscious desire. Through ignorant desires we call upon the Creative Life to bring forth unwanted states. Desires, though unwholesome, are the essence of efforts to attain. Too often, also, we desire things we have not yet sufficient character to be able to use wisely, the possession of which results in our undoing. For instance, a man may desire wealth, which may be the means of his ruin, owing to his lack of equipment in the knowledge needed to use it wisely. His character suffers as a result; his evolution is interrupted, whereas a more gradual attainment of his desire and the experience connected therewith would have made his life successful. From the new order of self-consciousness will spring, not weeds, but flowers of character and consciousness. It is the feeling-nature that must give life to what comes forth, since feeling is the life of all things. If the feeling-nature be corrupt, pure expression can not evolve from it. The mind must be kept above feeling created in ignorance, and in touch with the higher Knowledge Source.

Now the meditation, "That I may be made

every whit whole in my feeling-nature and in my form," expresses an earnest desire not only that healing may take place but that regeneration of consciousness may proceed. In this meditation we are asking for what amounts to a state of health that shall be permanent in us, embracing both mind and body; it is addressed to the Master Within whose office is in the mind where Knowledge to develop our ideas is brought forth from Principle. Every meditation adds an increment of spiritual consciousness to the mind's record. The spirit of Knowledge is always subjective and never changes.

Many different teachings affirm Wisdom, Health, Abundance, etc., as if they already had concrete place in the mind's consciousness. While these affirmations are true as to potentiality in Principle, they are not true as to fact and are, therefore, stultifying to the mind for that reason. It is better to bring about the desired condition through meditation, and with it, necessary knowledge of Principle. But the world's people has not yet developed in mind the working consciousness of this Truth or Principle that we so clearly

perceive to be essential. It is to induce a working knowledge of the Man-Principle above the threshold of subjectivity, that we take our meditations.

"That I may be made every whit whole in my feeling-nature and in my form." Repeat the words with expectancy that the knowledge will be brought forth, that it will bring forth a new order of feeling that will be lodged in pneumatological cells of the brain prepared at the moment to hold the record.

As a companion meditation, take the words:—

"Thy faith is making thee entirely whole."

We have in our minds what we mean by this wholeness;—an entire change, from the spirit of sense ranking first with us, to the Spirit of Knowledge being first. When Wisdom is active in the mind its movements in sense will be in correspondence to it.

Since the Master taught that the mind must be born again, into a new Kingdom, that is, that it must possess its great creative Inheritance directly from Principle, we do not ask for It as if we were begging. It is our Inheritance, but we have to present our request just

as we present a cheque at the bank in order to draw our supply. We need to proceed in our education through the Master within, day by day, just as is done in worldly education. The "day by day" of the Lord's Prayer is not alone for bread for the body, but for mental, self-conscious sustenance.

The world appears to manifest more wonders in its continued existence than man who has the use of it, since he is laid low or cut off without warning. By repeated meditation we store up gainings in Spiritual consciousness.

St. Paul, when he fell into a trance, was not, as he apparently thought himself to be, regenerated all in a moment. Regeneration goes through processes of gestation in the brain, as generation goes through its processes in the organ prepared for it. In correspondence to the permanency of the pneumatalogical record or that generated in psychical life, does one continue or cease embodiment.

"Thy faith is making thee every whit whole."

Imagine that the Divine Creative Spirit that goes on re-creating you while you sleep, is answering your desire.

Abide in the words every day. Set apart certain times for this each day and you will grow in wisdom, grow in knowledge of the Great Subjectivity within.

"THAT I MAY GROW MORE AND MORE CONSCIOUS OF THE CREATIVE SPIRIT WITHIN ME"

It has been said by scientists that this earth was once a molten mass, from which state it has gradually cooled down, the elements separating and forming four divisions, earth, air, fire and water.

If you recognise that generic man existed throughout, and that attending this molten mass was Principle in its entirety as it attends man to-day, that mind was in its most simple state of instinct, you will see that the instinct of Principle working within Principle, produced all the phenomena of our present world. After the earth cooled down, individual man, the reason for the phenomena, began to appear. The instinct of Principle was working towards the end of producing individual Manhood in Self-consciousness.

Before man began to individualise, all the necessities for his existence, in terms of what we call elements, lay associated with the original molten mass. Individual man gradually came up through and out of this generic mass bringing all his mental necessities and supplies with him in soul and over-soul.

You will perceive then, that before there was any order of self-conscious action in individual mind, everything was in readiness and existed as Principle and Generic man housed together.

Now all movements towards self-consciousness up to the time man became individualised in his organism, were between the Instinct of Principle and the resources of Principle. This is all that Instinctive, Generic Man was, and is,—the active Partner of Principle, and all that he had to work with. Thus everything done, up to the time of individualisation of Generic Man, was the result of the action of Principle within Its own resources, and must therefore have been nothing but Good.

What we now call the chemical elements must have been the working elements of pure Principle, used by Instinctive Man as mani-

festing elements for the purpose ultimately of attaining self-consciousness. This holds true if compared with the first chapter of Genesis, which describes ideal, self-conscious man coming straight from Principle.

From the time personal man appeared, his emotions have related to his own idea of his personal self and his environment. Accordingly, our self-consciousness at the present time is founded only on an hypothesis of sense, and self-consciousness reduced to its lowest terms is simply emotion.

For a long time, on the religious side of the equation, man has had the idea that he was conceived in sin and born in iniquity. David expressed two contradictory concepts. Once he said, "Behold, I was conceived in sin . . ." and in another state of mind he said:—"Bow down thine ear O Lord, and hear me, preserve my soul for I am holy."

All man's concepts of himself are founded upon nothing more than appearance unless he has entered the Divine Realm of Original Knowledge.

All that lies below man's active self-consciousness, according to sense, is soul. When

we enter upon our existence in human life, we inherit in the cells of the brain all the activities and emotions of the race, each individual being a replica of his ancestors. Each is as it were a walking planet, microscopical when compared to the universe, yet each is an epitome of Generic Man, and in pure Subjectivity is an individual member of the Trinity of Principle,—Principle, Action, Result, or, Principle, man the activity of Principle, and self-consciousness, the result of this activity. (Otherwise Principle would be impotent).

Within our organisation we have That which gives us the use of the entire man—Principle as well as the race inheritance on which personal self-consciousness is founded. The latter ultimately leads personal man back to the ground, while Instinctive man abides in Principle. Thus we have to create a new order of conception of ourselves.

By the term "oversoul" I mean the visible universe, all that we left of the elements of consciousness when we entered into personal existence; the dimensional realm apparently apart from ourselves, that from which the body is fed, from which the mind is stimulated

to action to do general exploits on the objective side of existence.

Our ordinary consciousness feeds on oversoul. The elements in their arrangement in what we call the universe provide food which acts as the building material for our bodies. We take our emotional experience from our environment also, by association with nature and human nature.

Thus man lives and feeds his soul from the oversoul, of which every individual member of the race makes a part in so far as he is living according to sense and not coming into conscious knowledge of Principle.

The sun, moon, stars and earth are all contained in the oversoul. They belong to Omniscient Principle, though we know them only as translated into terms of sense, and not as they are in that which antedates objective existence.

We have yet to learn that we are children of Knowledge; we have each a mind which constitutes our connection with the Man-Entity, and a faculty of the mind which is capable of translating instinct into intuition. This potentiality exists now, and we may begin to

enter into a new conception of ourselves in order to work out ultimately a Divine Self-consciousness, however many ages it may take, or whatever may befall on the way.

St. Paul described death as the last enemy. Whether it takes billions of years to vanquish this last enemy matters not. It is Truth to act upon. Meanwhile we are to "grow stronger and stronger." "In the way of Righteousness there is Life, and in the pathway thereof there is no death." We are not enlarging upon this subject merely as theory but to bring it to practical use, to get the imagination stirred to Truth, that it may be free from claims of sense and seek for Light.

It is clear that what we have just been saying is based upon the mind's conception of the universe and itself according to sense. It is inductive reasoning, and answers as a working theory of the limited objective life. It is a picture-story. It answers to the soul-life, and is true according to sense but is not the Truth of Man. It is a help along the way, the alphabet of self-consciousness.

Man's conception of himself and his world is so ignorant that he has nearly blown the

earth to pieces. War and unrest are due to man's misconception of himself.

The Master pointed the way to the realisation of the Kingdom of Heaven while yet we are on earth; and He showed that it could be attained in the existing organism; that perfect man with perfect dominion over all the elements could exist on earth and still remain in the same form.

All creations of the mind are mental before being expressed physically, and all the activities of Instinctive Manhood within bring health from its Source into mental and physical expression.

If the health we have had has become imperfect through wrong concepts and their ensuing emotions that we have admitted to the citadel of the mind where all these states originate, we have but to connect our minds with the Great Spirit within, through the means revealed to us by the Master, when the Principle of chemistry will carry out Its works according to Its Righteousness, and behold, Health is come.

"That I may grow more and more conscious of the Spirit of Health within me."

"THAT I MAY KNOW THE INFINITE SPIRIT WITHIN ME"

Jesus said that to know God was Eternal Life. No kind of Knowledge is attainable all at once, though facts may be apprehended in a moment. Eternal Life for man is a knowledge of his Principle of Life. The Man Principle is to be known in order that man may fulfill his destiny of Eternal Life in self-consciousness and also that he may invoke it in time of need while on his way.

There is a finite knowledge, which belongs to the sense state of consciousness. By this secondary finite knowledge the race has been able to perpetuate its existence and extend its scale of entertaining emotions. Life responds to faith or belief in whatever the mind accepts as truth or fact. There are ways of reasoning in relation to facts which answer ordinary purposes and which extricate one from present difficulties.

The finite Spirit is the Spirit of humanity, this spirit is inherited by the individual, and is capable of being extended for a limited num-

ber of years in each one. It is limited because the offices serving this purpose in the mind have only a certain duration of functioning with race-feeling.

Meditative science introduces another order of schooling, another order of Knowledge, fundamental to man's existence and continuance in self-consciousness, which not only illumines the mind, but renews its offices, ultimately bringing man to the fulfilment of his Destiny as a Son of the Omniscient One.

"I acknowledge Thee and Thee only, as my Health-producing Power and Wisdom."

"Thee" refers to the Heavenly Father within, the Creator of the original organisation, Who also maintains it during the allotted time, it is under the dominion of a mind ignorant of its Principle.

Another name for this Within is "Man-Entity," another is "Christ," another "Subjective Man." They are one and the same, and are included in the term "Heavenly Father."

The knowledge of Christ will save us, but the mind has to mine out that Knowledge. In

the Spirit of such Knowledge man will live, and his bodily presentment will reflect the Knowledge-Life. Thus, by means of Knowledge, the soul is redeemed, that is, healed of conditions established through ignorance.

What other can give health but That which produced the mind and the body with its original endowment of health? Health cannot come from without, it can only come from within. It is a question of inducing Creative action.

A fixed state of belief in the Creative Spirit, the Heavenly Father within, as the willing Source of all health and healing, will induce creative action and healing.

One may be in a state of disbelief at the moment when illness is discovered, and may be engaged with any emotions but creative ones. In this case one must induce an acute belief in the Creative Power as being greater than the condition. If one is unable to enter into this state of belief, another may do so for him. Creative action is inspired by sympathy; activities going on in one who believes, will be induced in the other through sympathy between Divine nature and Divine nature, just

as corresponding states are induced sympathetically between human beings.

To know the Infinite Spirit within is to have a store in the mind that will be an everlasting protection against disaster. All change that is made, is through bodily metabolism. It is all dependent upon the inducing of Creative action. In ignorant people a superstitious belief is often effective. People well trained and educated find it difficult to believe in a healing Power evokable from Within by a state of mind.

Our meditation is for the purpose of inducing Faith, which may be awakened in one who sees the reasonableness of the ideas expressed. Faith belongs to the vital phenomena producing Health.

Subjective Man, Christ, uses the Principle of all Knowledge to heal as well as to produce. That which was created is under the care of its Creator, the Heavenly Father Within, but the conscious office must more or less co-operate. There is but one way of establishing stable Health though there are many methods of inducing temporary and superficial cures, some being very primitive.

The true way was shown by the Master through words containing the Spirit of Truth and Knowledge as their vitalising power. Mundane words carry mundane emotions. Spiritual words are carriers of Principle, and bring It's Likeness forth, revealing It to the mind.

We need time to educate ourselves into Faith that such words are harbingers of Eternal Life. Faith is the first movement towards bringing out the feeling that is housed in the words, be they words of soul or words of Spirit. The reason for the difference in the obtaining of spiritual as contrasted with psychological feeling is that we have so little in the spiritual record of the brain-cells compared with the record of the race-spirit.

The Master's Teaching was expressed in words coined for the occasion, to convey Spiritual feeling. Such words contribute towards the blossoming out of the Christ above the threshold into personal expression, known and read of all men.

"I acknowledge Thee and Thee only as my Health-producing Power and Wisdom."

HOW THERE ARE NO POISONS

The mind has two Sources from whence to draw conceptions and objectify them, namely, Original Emotion, which is Man-Principle, and Self-Consciously acquired emotion, which is soul-emotion, of secondary dimensional existence.

Man-Principle is Life to the mind, and through the mind It is emotive power to the soul-life. The mind is unconscious of its Life in Principle. It is conscious of its soul possessions, for it has created them and constantly lives in touch with them. Yet Principle, all in the dark to the mind, is its Life. There are no poisons or likenesses of poisons in Principle. All that we call poisons exist in human consciousness, in soul-life, in their primary state. Some of their names are selfishness, envy, jealousy, pride, malice, revenge, cruelty, avarice, etc. Their equivalents translated into terms of over-soul, are the various poisons known in chemistry by familiar names.

Poisons only exist in the mind's soul-life.

They are created of the mind through vain imaginations of sense and stored in the mind's soul-record. The counterpart of the mind's record of the master-soul-emotion exists in the mind's caravan of "nature" or over-soul, since nature is the generic soul and body out of which the personal soul came.

To the mind awakened to the knowledge of the Principle, there can be no poisons. To the mind believing that it originates in "matter," poisons are as real as is the mind itself.

Bodily form represents a state of soul. Disintegrating emotions, such as jealousy, pride, anger etc., function through the physical organism, that is, these emotions embodied in cell-life, bring their correspondence into terms of blood. If not at the moment, in course of time, they produce chemical conditions in the body corresponding to the chemical poisons of the over-soul. The poisonous elements may induce an acute state, which, if they be not eliminated through a chemical bonfire—high temperature—or through a cataclysm that spends itself through the outlets of the body, would bring immediate and dire disaster. This cataclysm is usually called disease, but

in such case it is a life-saver. If, however, the same psychical state continue, though in less degree, it will still be represented in the incarnation, and what is called chronic disease results. Illness takes place, representing a state of mind of one ignorant of Truth, or one who gives way to ignorant mental states. One may indeed live many years with these states obtaining, but what a life!

It is this ignorance of which one requires to be healed. If not healed, the fate embraced in ignorance leads the sinner back to the ground, the grave, since there is no life in ignorance. The spirit of ignorance is just as much an emotion as is the spirit of intelligence in human experience, the difference being that the spirit of intelligence makes for comfort while the spirit of ignorance makes for disturbance.

Intelligence in human life is fundamentally emotion, ignorance is also emotion. The one clears obstacles, the other makes them. The one breeds healthful emotions, the other breeds disturbing and disintegrating emotions. The one breeds beneficence, the other breeds malevolence in the organism. The one

breeds sustenance, the other breeds poison.

In other words, the mind, in ignorance of its Principle, yet using It on premises of sense, generates soul-emotions, the correspondence of which appear in the over-soul as what we denominate poisons. These are simply a replica of man's original dominant emotions. This unholy emotion under the law of incarnation, breeds a correspondence in soul-terms. Then, suddenly, or in process of time, war is declared on the normal first dimensional forces. The subjective Intelligence, the general presiding over incarnation, marshals his normal forces to eliminate the offending forces. Well-known disease flares up in bonfire, fever, or the outlets of the body are involved in sudden cataclysm to eject the disturbing elements. Often there are "leftovers," which beget chronic conditions, for example colitis, auto-intoxication, rheumatism, etc.

Let us now go back to the cause of all this suffering from the inner to the outermost of the dimensional realm.

All unwittingly, man evokes action from his Principle of Being to clothe his temporary or

permanent idea of himself or another with the negatives of emotion; this causes to be manufactured sooner or later what is, to his ignorant state, "poison," which has no potentiality in Principle. Through knowledge of his Instinctive Subjectivity, of Principle, or even an emotional belief in It, these fictions of his own making will pass away with all the attending conditions.

Poisons in soul and over-soul are fictions of mental darkness, yet, while the mind is in this state of darkness, out of it comes self-invoked negative forces,—forces that must needs be reckoned with, since, race-created, the race believes in them to its destruction.

Yet there are no poisons. "Ye shall drink any deadly thing and it shall not harm you," but you must believe, not alone intellectually but emotionally; or, you must know Man-Principle.

Poisons originate in false belief, in mortal sense. They have no existence in the mind's Source. The mind that is Master in the knowledge of its Principle will generate no poisons; will not be subject to poisons.

To him who Knows, they do not exist. "If

ye abide in my words then are ye indeed my disciples, and ye shall know the Truth, and the Truth shall make you free."

"THAT I MAY KNOW THE INFINITE GOODNESS WITHIN ME"

We speak of the Infinite Spirit of Goodness which is different from the finite goodness that we understand.

What representation have we of Infinite Goodness at hand to minister to us and give us Knowledge?

We know that we have a finite spirit of goodness in us, because we ourselves are sometimes kind, and sometimes behave so that others think us good. But we cannot always rely on ourselves to give forth such goodness as we from time to time express. Such goodness is changeful and independable. It is born into momentary consciousness of the mind from the soul, from that human consciousness which plays a long gamut of many octaves, and which, whether it represents extreme positive, or extreme negative emotions,

extreme happiness or extreme misery, is finite and secondary. That order of consciousness has no light directly from within itself; it knows only of light or life coming from sources made by itself and the race in its daily experience.

A few years ago we could not have put our mental finger upon the meaning of Infinite Spirit as related directly to ourselves. We could only speak the words in the dark, as it were. Now we can express definitely what Infinite Spirit is and how closely It is related to our minds, and this great step has been taken within a few decades. Perhaps it has not definitely been brought out till very lately. I do not know that I have ever heard the term "Creative Spirit" used as in association with our own minds within until it came forth out of meditation.

"Thou my Creative Spirit art Goodness Supreme within me." This Creative Spirit is closely associated with our minds and with our bodies. We can understand what Creative Spirit means to us because we know that we were created in a little more than microscopical form of our present embodiment

and that the creative process was continued from within, without our knowledge, until finally we were ready to come forth into conscious existence. Likewise Spirit continues to create and re-create for us day by day at the instance of our desire.

The mind has a creative Principle to which it can always turn for images and likenesses of Principle that it may wish to bring forth and fashion in the elements for personal use in objective life. Each individual member of the race has this Creative Spirit, it is just a question of making use of It. One is in a state of evolution where one may use It to great purpose at a moment's call. Another member of the race is in a state where he must struggle for It, but it is there all the time awaiting the mind's development. It is an Inheritance of all, just as the principle of numbers belongs to the race yet individuals vary in their development of its use.

We have assembled ourselves together in order to develop this great Creative Spirit within for our own ends of self-conscious living. We are here to develop the Spirit of Omniscience into the self-consciousness of the

mind. We know there is a Principle of Life which is abstract to us, just as we know there is a principle of numbers. Just as the principle of numbers is related to the mind before it is extended into our kingdom of sense, so the Instinctive Man-Principle of Life starts Its operations in the mind and extends them into the domain of the sensorium. Is there any opposite principle to the Man-Principle? Is there any opposite to the principle of numbers? There is a state of not knowing either of these, but this is simply a lack of Knowledge, a void. There is a mental state of not knowing Principle, or Good, when the mind functioning the Life-Principle ignorantly produces "evil" conditions in its consciousness, which, however, Knowledge of its Principle will dispel. The way to know It is open and we are associated for the purpose of knowing It, of developing the Spirit of Life, and thus perpetuating the offices of self-consciousness.

"Thou my Creative Spirit art Health Supreme within me."

Health is a mental state existing in the abstract in the Man-Principle ready to be called

forth into terms of self-conscious enjoyment. Its domain is extended into the offices of the sensorium and is then manifested as so called physical health. Health is spoken of as physical because of its association with the body, but its real meaning is perfect health of the mind's emotional consciousness extending into the domain of bodily activities.

Pure Wisdom finds its equivalent in terms of physical perfection. Each member of the race, with regard to his consciousness, is an incarnating plant or mental workshop, established for the purpose of incarnating his mental activities in terms of brain cells and ultimately in bodily states.

Now in our meditation "Thou my Creative Spirit art Health Supreme within me," we are acknowledging this Creative Spirit in distinction from the soul feeling which is born of the mind's contact with environment. By means of such meditations Spirit feeling is brought from Its Source into the terms of mental life, which means a Knowledge of our creative Omniscience. It is this Knowledge that is to give perennial health to such members of the race as elect to receive it. Accord-

ing to the state of the incarnating plant, mental or emotional health will have its representation in what we call physical life. Health needs to obtain in the mind and to be expressed through the physical-elements before it can show forth in self-consciousness; or in other words it must have inter relationship with the elements that are really spiritual, though we can see them through the lens of sense and interpret them as chemical elements, as matter. All that is truly unreal about these elements when recognized at their Source in Man-Principle is the race interpretation of them, looking upon life as coming forth from cells already established rather than as coming forth from the mind as knowledge and afterwards being established as cells. That Knowledge is not recognized because It is Subjective. We say "I grew up" as if Life or Principle were not involved in all growth.

The mind has not learned how to make use of the Principle of its existence in order to continue its offices in self-consciousness. The Spirit of Health as related directly to our minds, will teach us, and we shall grow into the dignity of a Health which will involuntar-

ily be called forth in its own primary terms of mind, so that Health in the mental offices may find its equivalent in the chemistry of blood and flesh. Let us acknowledge this in our meditation, repeating the words whilst the conceiving powers of the mind unfold their spirit. For from whatsoever realm of consciousness words come forth, they contain the spirit of that realm.

There are two well-springs of emotion from which the mind can draw. We are accustomed to draw from the one that relates us to the world as we see it. That is the well-spring of the soul, the ignis fatuus of the mind. When the mind learns to draw from the other well-spring, that of the Creative Spirit of the Manhood Principle, it will bring forth likeness to Principle in condition of mind, body and affairs just as it does in its other hemisphere of science and art.

The power of knowing the Realm of the Infinite is latent in the race. The mind is capable of bringing forth, when it really sets to work to learn the way, a transcendental Knowledge of Life, instead of remaining in the personal and sense-feeling of what it calls

life, without knowing anything whatever of Life Itself.

When this wisdom is known, we shall be able to deal with the facts of personal experience wisely. We shall cognise and handle them all by Knowledge from our Source upon which we have learned to draw at will.

"Thou my Creative Spirit art Health Supreme within me."

"OH THOU DIVINE SUBJECTIVE MAN, OMNISCIENCE WITHIN, REVEAL THINE OMNISCIENT SPIRIT TO THY SELF-CONSCIOUS CREATION, THAT I MAY ENTER NOW WHILE ON EARTH INTO MY BIRTHRIGHT OF DIVINE LIFE, HEALTH AND WISDOM"

Every human being is endowed with Divine Subjective Manhood. This is the Within, the Potentiality of Christhood. This Potentiality is capable of being extended to the plane of self-consciousness through the agency of the mind, which It has created and officed to that end.

The first birth of the mind is into soul and

sense. The second is to be into Knowledge and Life. The transition is to take place through the medium of the faculty of Intuition, which translates the Resources of pure Subjective Manhood into the mental terms of self-consciousness. Instinctive Manhood has therefore established a connection through which the second birth may take place at the mind's desire. The second order of consciousness thus constructed shall not only be founded upon Manhood Principle, but be a translation of It into mental terms.

The purpose is that ultimately the mind may consciously possess the Spirit of its Creator, that it may use this Knowledge in its affairs of self-conscious life with all the Wisdom that is contained in the pure Subjectivity of Man; that it may be conscious of the Spirit of God; that this Spirit may be translated into the mind's self-conscious activities.

We are aware that the personality is not the man, that all his daily experiences do not constitute the man. We know also that the endowment bestowed by the race can only be its own experiences of joy or suffering. All that we call God cannot be discovered in the

body. All that we know as man cannot be found in the body, naught but signs of the One and the other appear, since what is called "mind" and what is called "God" do not appear.

The first movement instinct ultimating in a newly born member of the race is instinctive feeling. The very fact that this new member is the result of this feeling shows that the creation of the child was the idea back of the feeling notwithstanding the objective state of consciousness of the individuals concerned in it, their desire for or against the creative intent.

This means that the feeling in this cast, or seed, of race experience, which represents an idea, uses the cast as material with which to build up an order of consciousness. As the emotional life of the race is according to sense, the chemical elements are employed to form what we know as body.

Every seed, including the seed of man himself, has within it the full potentiality of all that may be developed out of it. If ever a Christ is to be born, if ever man is to be illuminated with the Spirit of Knowledge, the

urge in that direction lies in the potentiality of the seed.

Thus the Truth taught by the Master, Himself a member of the race, revealed that which must have been lying in the potentiality of the race. "The words I speak unto you, they are Spirit, they are Life," because they contain the revealment of the way to become conscious of Spirit or Omniscience. They are seeds of Subjective Knowledge destined ultimately to be translated into terms of mental life.

We use in our meditations about a dozen word seeds that are endowed with the Spirit of Ominscience. They are, Principle, Life, Spirit, Goodness, Substance, Truth, Righteousness, Wisdom, Faith, Health, Love, Omnipotence, Omniscience. These need only to fall into the right soil of the mind in order to come to fruitage. Here are perfectly thrilling words in which lies the Spirit by which worlds are framed, by which all the architecture of the earth has been brought forth.

"Oh, Thou Divine Subjective Man." That means the potential Christ in each one, the Heavenly Father dwelling within, who created

the mind out of His Instinct of Principle and officed it with all the bodily structures.

This is the Consciousness we seek, and we seek it in the way pointed out by the Master, the way of abiding in words of Truth. "If ye continue in My words, then are ye My disciples indeed, and ye shall know the Truth and the Truth shall make you free. This Knowledge shall make you free of all that enslaves you, which, in one word, is ignorance of Me." This is the regeneration.

"Oh, Thou Divine Subjective Man, Instinct with Omniscience within, reveal Thine Omniscient Spirit to Thy self-conscious creation, that I may enter now into my birthright of Life, Health and Wisdom."

"THAT I MAY KNOW THE SPIRIT OF TRUTH WITHIN ME"

The mind has proceeded directly from Principle and is the agent of the Spirit of Knowledge on the self-conscious side of existence. It is in touch with the Almighty and has full dominion over all created things. Its dominion is a peaceful one, not one of force, and is held through the power of its existence as Agent or representative of the Principle of all Knowledge.

Everything in objective form is capable of losing all its properties according to sense by virtue of the mind's knowing it as it is in Truth. That is, the mind in that case would be free and untrammelled in dealing with the world as we perceive it through the senses.

This is not a dogmatic statement. Everything existing in the objective world has existed in a pre-physical state. Mind, disabused of sense emotions and lighted with the Knowledge Spirit, may have a Master's dominion over all things by virtue of its own knowledge.

The chemical elements are obedient to the mind Principle that they manifest, and any mind knowing these elements of Principle as they are on the pre-mental side of existence, before they were translated into terms of sense, may do with them as it wills, notwithstanding the form they have taken to the mind viewing them through the darkness of the senses.

Matter is not dense. The mind is deluded, not knowing the chemical elements at their Source as manifestations of Principle. It is good to get a realisation of this Truth because it makes our living easy.

In the first chapter of Genesis both man and the universe were spoken of as perfect. Man in his present embodiment was created in the following order: first, he was not clothed with the elements, in other words, he was in a mental state, a perfect image or correspondence of Omniscient Principle, a likeness of that which was to come forth clothed with the dust of the ground. It has been commonly believed that man is a separate creation, apart from all things else; that the earth was made ready for him in every sense, that he came as some-

thing distinct from the earth though living upon it. But the earth was with man, man was with the earth, both together in a pre-mental, pre-physical state, both appeared together in man's first conscious state.

THE OVER SOUL

INTRODUCTION TO THE FOURTH DIMENSION

Genesis I tells of man being perfect. Genesis II tells how the "Lord God created man out of the dust of the ground" and man stood up at one with the physical universe, weighing so many pounds of the earth elements. All this that we count as the world, as apart from man, was like man himself, a soul to come into terms of body in all the earth elements. Had man been named at that time one would have said he was generic soul. Through periods of ages, when he came forth from the ground and began to stand upright, he carried with him all the elements of the earth and all the Principle of Creation. Mentality cannot be burned with fire. This planet is of fire, and man as a generic human soul, has the perfect potentiality of knowing that which was behind the

totality of all the elements of the earth. What we call the over-soul, the external universe inherited by man, is only that which was left over when primitive man rose up into his present form, when the "Lord God," that is, his Divine Nature, clothed him in the elements. From that time when he came up out of the ground the whole caravan of the universe came with him to answer to his states of consciousness while living a life in ignorance of his Creative Spirit within.

So man may now, in his present embodiment of the elements, be said to be an epitome of all that is represented by what we know as the elements.

Feeling always precedes form. Subjective Feeling,—Creative Spirit, ante-dates form, as It created form.

The feeling called soul was made through the mind's contact with the elements. This feeling ante-dates self-consciousness of a personal order. From feeling, the instinct within, Man brought forth the human organism. The self-consciousness we have as we open our eyes in a world made by the preceding race, is all the feeling we have so long as we inter-

pret things after the manner of our ancestors. The objective universe, which we count to be natural from a sense standpoint, has also a divine relationship to the mind. Believing this, understanding and acting upon it, we may in development enter the realm which ante-dates race-experience, the Realm of Christ Subjectivity. The race experience is the only element in the whole objective appearance of things that does not come directly from Creative Principle. Human feeling, through the whole gamut of emotion, is created according to the conceptions of the individual mind. Two people get different emotions from the same experience, according to their interpretation. One may be in misery whilst another feels joy in the same circumstances. Such conceptions of the mind, springing from our human feeling, are all that is wrong in the whole realm of our ordinary living.

Just as all inventions are ante-dated in their objective appearance by mental terms in Principle, so Creative Feeling ante-dated the appearance of man's organism. But man cannot find his Principle through physical means. Until his mind comes into the knowl-

edge of That from which it takes its rise in the mental realm, he can have little conception of what the world really is. In the state of experience in which one's mind is in touch with Original Feeling in the mental realm corresponding to what is now called matter, one may be master purely by the mind. Speaking mentally, matter has no existence below the threshold of self-consciousness, where all is subjectively Mental.

Every form of what we call matter has some order of soul. Man exists, objectively speaking, in his present state of consciousness by means of the over-soul out of which he came; he must therefore, apply to the elements for food.

Man's soul is produced by the mind's action from premises of sense; it is vital to him but is not the last word. It is a beginning but it has no primary touch with Life and Knowledge.

Soul emotions are created by our belief in what we perceive through our different senses as being reality so far as this life is concerned. We spend our days with environment and the personality of things, and make no scientific

effort to get into touch with the Creative Spirit which preceded mind. While the soul still has a body and is attended by the mind through which it can be changed, the mind should recognise its connection with its Source, and call forth from its Source creative action to that end.

Mind and Principle being one and being first essentials to all manifestations in self-consciousness, mind must have dominion over all things, and therefore should have dominion over the soul. The mind has not entered into that dominion, which is not one of force but of Knowledge. As Knowledge comes the soul will be cleansed until that which we believe in as real, vital, fundamental to us, ceases to exist. By the Light of Knowledge all that is untrue is flashed out of existence and we shall change from living soul, to living Spirit, as our beliefs change from what is untrue to a knowledge of that which is true and Eternal.

When we are born into the Kingdom of Knowledge and the secondary death-bound emotions are dissolved to let in the Light, we shall see what we now describe as matter from a transcendental view-point. We have spoken

of the soul as being that which determines the nature of the mass that mind concretes in the form of body or matter.

It is the soul-feeling that needs regeneration, by the mind's being enlightened from its Source, in order that man may live the divine Life on earth.

That which we call our soul has come through fire and earth. The over-soul is the soul of generic humanity seen in the terms of objects. The soul of an object is its intent, its mission, the service it has to perform.

The nature of a soul is according to its purpose in the world. Generic man is a transitional means of attaining to divine Self-conscious Manhood.

A plant has no mind, no means of self-consciousness, but it has a psyche out of which cells are constantly born. This constitutes its feeling as a plant. It has no existence in itself but is part of the caravan of man which he brought with him to minister to his needs. The over-soul constantly changes in different vicissitudes of the continuing creation of the earth, representing the fluctuating emotional life of individual man. It is not apart from

the soul of man but is that which is left over to minister to his objective state.

The over-soul supplies his entertainment and his necessities for the time being, but it is man's own conception and creation and will change as man changes. It is all conceived in the state of consciousness called man much as pictures are conceived in films and manifested on a screen through a suitable instrument. Man's instrument is the sensorium. The pictured screen is his environment as it appears to him in accordance with the pictures that exist for the moment in his mind. The relatively stable pictures that have been conceived in the mind of the race concerning the universe, hold their place until other pictures are born through advancing knowledge, so that human beings see the objective environment of the universe within the fixed scale of humanity's development. This fixed universe changes, as has been said, in appearance and qualities with man's advancing knowledge.

The soul is the first dimension of matter and governs the destiny of the three further dimensions. It is, so to speak, the mentality and the cause lying concealed in the three

further dimensions. The body is born out of soul feeling into terms of sense. Feeling that is born of Knowledge changes the aspect of things to the mind. Soul is a state of becoming, of movement towards the Spirit of Knowledge. In spiritual man the senses will not cease to exist but will become the instruments of Knowledge, reflecting It in the oversoul embodiment of nature. Instinct produced soul first. The body comes into manifestation out of the resources of the soul. Each histological unit of the universe may be seen as it is in Reality on the causal side of the mind, clothed in spirit rather than soul.

The value of this view of the first dimension is that it helps us to come more and more into the Spirit of Life within us, to be less and less thralled with the things of sense life, more enlightened and heartened by the things that are real.

Growing thus we shall be able to enter into the state wherein all forms of consciousness not in harmony with our development of Spiritual Knowledge will pass away.

Feeling always ante-dates form, whether of man's body or of the material universe. Get

into league with the Spirit of Truth and this first dimension will change and take on such form and activity as the mind in the sanity of Knowledge desires.

Healing will be easily recognized as possible for any one to accomplish, either of one's self or of another.

We develop feeling during meditation. Meditative feeling is treasure in Heaven stored in the form of brain-bodies. The mind when pervaded by a consciousness of Principle, will, when in touch with another in trouble or illness, feel the state of the other. As the mind of the one in meditation rises into the realm where Righteousness is, that one's consciousness will feel emotional changes taking place, as conditions lighten in the other. As changes take place in the state of darkness, or untoward and unhelpful emotions, Light springs up into the minds of both, and in the patient a change of consciousness from discomfort to comfort, from illness to health. This is Divine Healing.

"THAT I MAY KNOW THE SPIRIT OF TRUTH WITHIN ME"

Looking back upon our original Source, we have Principle, the First, the Omniscience, containing within Itself all the potentialities of existence in terms other than Itself.

This potentiality is Generic Christ, to be brought to birth and ultimated as individual Christs, founded in Principle, as the active members of that Trinity of Principle, Action, Result.

Individual man therefore takes his rise in Divine Subjective Manhood, instinct with the Knowledge-Principle in which He dwells. The other terms in which the potentiality of individual manhood is to exist, are those of self-consciousness of sense and of Spirit, Creative Spirit, so that ultimately there shall be absolute oneness between the consciousness of the mind and the Man-Creative-Spirit which gives birth to the mind. Individual Subjective Man, acting upon the potentiality of self-consciousness, prepares an organism to that end. He has no other source to draw upon for his working-knowledge and

the expression thereof, save the Creative Spirit in which he dwells, and in which all potentiality exists.

So all movements of Instinctive Man towards the fulfilling of his destiny are based on the Eternal Verity. He prepares a sense organism for experience, and all goes well until self-consciousness of an initial order is attained through this secondary dimensional organism. Now the mind is destined ultimately to enter into consciousness of its Creative Source. At present man enters into self-consciousness through the medium of the secondary office which he has created—a self-consciousness produced by the mind's contact with the environment it has devised through the mechanism of sense. Through the lenses of sense, that which exists in mental terms below the threshold of cognition appears to objective man to exist in formal objects apart from himself.

Man knows nothing of the process by which he came forth, and he goes forward in the darkness so far as self-consciousness is concerned. He makes movements in the secondary realm created through his organism

according to sense-consciousness instead of the consciousness of That with which he must learn to co-operate, in order that he may continue to live.

The mind must therefore be lighted from the Realm that exists below the threshold of man's present recognition, in order that he may interpret that which he is now interpreting according to sense, in terms of the mental Source of man and his world, that the Real and Eternal World may be truly expressed in secondary life rather than as it appears to be apart from its Source.

All that Instinctive Man worked out by means of the Creative Spirit was perfect and deathless. But when personal self-consciousness was attained, man began working upon other premises than those of the Creative Spirit. Here is the origin of what is known as good and evil. It is impossible to find anything of the likeness of evil or of finite good, both of which are passing states, in the Creative Source.

When man looks out on his world and begins to judge by appearance, knowing nothing of his Divine Origin and destiny, he begins to

create an association, not with the Truth of Principle, but with the facts of his environment as he interprets them. All emotions called forth from such premises are fundamentally wrong, but useful and necessary as the first stage of experience. It is not that the world is wrong, or that what we call evil is wrong. The wrong is in our conception of ourselves and the world apart from their Creator.

The over-soul supplies the necessities of man's soul life, both mental and physical. All this power of expression belongs to Principle.

In our undeveloped state the mind is kept in its offices through the medium of its soul-emotion which, relatively speaking, is life for the moment.

To get the mind into contact with any form of matter so that it may know its own silent Life-Principle, is to free it from the Adam procedure in handling matter.

While we are coming to know the world and ourselves, we have to use fire and other means to liberate the force embodied in matter. One touch of the mind's Creative Spirit Within,

would do this, did we but know how to unite with the Principle, the Fundamental Cause of things.

The forces in any kind of matter lie in its soul; cohesion is one of the most easily recognised of these forces. Full knowledge of this first dimensional force will give the key to dealing with matter mentally.

The intent of any created thing clothed with the elements governs its material properties, which are reflexes of the soul of individual man in the over-soul for his use while in that state. The universe is the over-soul in which we objectively live, but the whole emotional life of it is contained within the mind's offices. When man's Knowledge-control extends to his own self, his own feeling, the material universe will answer to his behests.

All that holds the over-soul together, viewed according to sense, all force as we interpret it, in order to be subject to our handling, must be of a nature to fit in with our own state of development. So long as man remains underdeveloped and unconscious of his birthright, so long will his material world remain in its present state of relation to him.

When the spirit of transcendental Knowledge, at present below the threshold of the mind's consciousness, is clearly revealed, man will enter into his dominion over all the elements. That dominion will be mental and not Adam-like.

Let us remember that nothing was done excepting through and by Subjective Man's Instinctive knowledge of Principle until the mind entered into this transitional state of self-consciousness. From this state has come our interpretation of our inner world as we see it, in its objective expression. But all the Original Power of Knowledge in the Trinity of Man-Principle is ready to yield Itself to the mind's use, at the urge of our desire. We are so fixed with the hypnotisation of sense that we are unable to get above our inherent race and personal conceptions.

When Knowledge of our source blossoms into the fulness of Divine Manhood, we will be living in an infinitely greater world, yet the change will be in our conception. New conception re-creates. All the wrong in the world is caused by the mind's deception in regarding the dust of the ground as its source rather

than Omniscient Principle, and by its appeal to the elements, or matter for continuance of life and health rather than to That which brought man forth. Objects that we see in our world of sense, exist in mind and in Principle in quite another state. Man's individual objective world is created to himself by his mind's interpretation of its feeling when functioning through the senses, while ignorant of its Source, in pure Emotion-Substance, Omniscient Principle, man's Kingdom Within. Of these daily emotions man's soul is constituted. The world and man as they exist in Emotion-Substance, will be disclosed as the mind becomes accustomed to interpreting feeling, while in association with its Creator within, through abiding in the words of the Master.

Man's conception of his environment as Reality would be true, did he know it in Original terms, before the mind conceived it in sense terms. His mind, however, acting upon the hypothesis of sense conception, has founded an emotional existence apart from his Source. Thus he fails to recognise Creative-Spirit by which he lives.

Accordingly we have what we call matter,

which in its elements of Principle is Real. But the mind's conception of matter is at variance with its origin in Omniscience, and also with the view-point that the mind, so to speak, is an agency of the Creative-Spirit, a delegate from the Knowledge-Substance through which Knowledge Itself is to be revealed as man's dependable resource, rather than the transitory resource of the over-soul. Evil did not arise out of good; it is a state of becoming, and has no reality in primary, unlived Life. It has no grounds for existence except as it is the outcome of man's self created emotion, soul-life. Ignorant states will pass as the mind makes use of the great Spirit of Knowledge, which is to be induced through the Man-Entity within. To-day there are those of the race who are coming to the point where they can begin to call forth this Knowledge. Everything Eternal is now and is Good, but it must be apprehended by the mind from its spiritual heights, in the same way as the use of Principle has already been apprehended from intellectual heights of perception, for uses in science and art. We are to live in a new environment of the mind's

own conception from out its Birthright of Omniscience. We have not yet experienced or expressed the Knowledge of that Creative Spirit to the ends of our own existence. Now we are to begin to realise the resources of the mind in the Spirit of Knowledge, it's Father.

THE FIRST DIMENSION OF MATTER

This leads us to the consideration of a most interesting and practical subject, one upon which mathematicians have long speculated, and which just now has been revived with increasing vigor, namely the fourth dimensional realm of matter.

I should like to explain that in taking up the subject of the fourth dimensional realm of the mathematicians, I am but developing the idea to a point of usefulness in its bearing on Spiritual Illumination and Healing. I am not by any means attempting to treat the subject technically, as my special activities do not lie in the field of mathematics.

Since the order of evolution of dimensions has been disclosed we will hereafter speak of

the fourth dimension as the first dimension, for it is here that quickening takes place, resulting in cell-births which complete the evolution of the dimensional body.

The Man-Principle contains within Itself, Subjective-Man, Potential Christ, the active member of the trinity of Principle, Instinct with Omniscience.

Through Man's Instinctive action toward self-consciousness, what we know as mind has come into existence, the medium through which man's consciousness of a transitional order is created. Individual Man now, though subjectively instinct with the All-Spirit of Creative-Knowledge, sees and judges of himself, his environment, and his Principle, through the medium of the senses, as if he were a child of the elements, or matter, rather than of Omniscient Principle, his true Father. His present consciousness is a sequence of this untrue conception. Man then, while Instinct with Omniscience in his Subjective existence, is in the alphabet of his learning as to his divine origin and the transitional order of his present consciousness. When we speak here of the first or primary dimension of matter,

we mean that out of which the three further dimensions, length, breadth and thickness are evolved, the birthplace of the so-called visible matter, the soul, of which body is the visible counterpart. This material state is necessary to man so long as he must depend in struggling with his environment on the mind's observation through the senses.

It will be remembered that, scientifically, matter is defined as that which can be weighed, measured, multiplied, divided, and occupies space. It has the properties of penetrability, divisibility, and inertia; that is, it is subject to man's dominion. It is inert, helpless; the mind consciously equipped with Principle is always master of it.

This is a materialistic definition, but mind, functioning of itself, independent of sense, transcends all limitations of sense, and has no relation to weight, time or space. When in action thus the mind not only handles its own Subjectivity of Principle with accuracy, but also environment according to sense, regardless of material limits, as it is often conscious of that which is taking place innumerable miles away.

The mind does not realise its power to handle the density it calls matter, without "sweat of the brow." It believes that the reality of hard bodies lies in their resistance, whereas the mind has the potentiality of calling the Truth of Being and expression to its aid, and of solving problems of soul and oversoul by the Light of the Causal Principle alone.

In what we know as chemical elements the only thing that is unreal is their force. The mentality by which the mass was constituted is the only reality. We do not recognise the activity of mind and its Principle involved in it all.

Now this knowledge of the first dimension will be most useful to us in our own development when we recognise that mind has the mastery of all matter, because it is able to get into touch with the mentality of the secondary things of sense and the primary emotion of the great Principle by which these things exist.

To have such knowledge about the properties of matter, to get into our minds an understanding of the intelligence of matter on

its plane—feeble though it be,—would give the mind power to realise Wisdom in the handling of it.

The first dimension is, so to speak, the life of material substance (really, however, there is no soul-life unless Principle and mind attend, to energise and lead the dimensional realm). The mind's office is to call out the activities of Principle. Principle and mind are fundamental to all existence.

Just to the extent that different qualities obtain in the first dimension of any form of matter, will it be dense or volatile, brittle or well-nigh unbreakable, solid, fluid or gaseous. The soul or first dimension, which holds together the cell-mass, must be disturbed before any activity can take place in visible dimensions. Heat is often a last resort to make a disturbance effective in reducing the most refractory solid and so liberating its first dimensional qualities, bringing the same to a measurable state. For example, it will be remembered that the diamond resisted all attempts at liquefaction before the days of electricity. However it yielded up its stubborn spirit to the intensity of electric heat.

One might in this connection mention some of the first dimensional qualities recognised in the various forms of matter, cohesion, attraction, repulsion, flavour, odour and so forth. It is soul that gives birth to body through the instinctive activities of Principle in the over-soul. It should be recognised that the soul of man is fed from the over-soul. The visible dimensions do not constitute the food but rather the residue. Therefore when one takes food the soul of it is extracted by metabolism, then the cell-bodies are manufactured out of this first dimensional stuff whence they came. It is only through the agency of Principle and the mind that these soul-births into visible form take place. The soul is intermediate,—the mind and the Life use it. Whatsoever the product is to be of this Life and mind action, is solely determined by the mind in the sympathetic activities between the conscious and subconscious provinces. Cohesion, attraction, repulsion and so forth, are simply terms representing force, and when this is liberated, that force which was hidden in the visibility of the further dimensions is set free for another order of use, and unexpected

powers of tremendous energy are disclosed. These first dimensional qualities are very varied, as for instance, in the different foods, in the organs of the body, and in the atmosphere. The first dimension of the latter has already yielded many long hidden potentialities. Who shall say we may not yet be indebted to this source for achievements on an unprecedented scale in the development of electrical science?

The first dimension of matter constitutes its spirit and intent, used and evidenced in its functioning.

Mathematicians naturally approach this subject inductively, while we approach it deductively in the order of its formation, of physical cell-life. The cell is an embodiment of its spirit, or intent, and this gives grounds for the existence of the cell-formation whether it be volatile, well-nigh immeasurable, or constitute a mass; in other words, Instinctive Intelligence forms a cell-body to answer in objective terms the psychical or soul intent which continues to inhere in the cell-body as its creative energy and intelligence. This quality expressed in the first cell multiplies

itself into others of like destiny; these club together as a family of the same intent and thus a mass is formed, concreted with fixed characters. We call this mass iron, tree, flower, brain-matter, etc., each substance having its family intent,—a soul destined to serve the dominant soul, man, during the period wherein his mind has only a psychical outlook, through that stage of his mental awakening until he is delivered therefrom through a spiritual awakening.

The chemical elements are Real; they belong to Principle. They are translated to the plane of sense and are necessary to the mind for the manifestation of its works. The chemical elements in themselves are spiritual; being an expression of Principle, they are Real. What then is unreal?

Everything the mind has done while in a state of ignorance of its own Principle,—every emotion caused and stimulated by environment is unreal, but useful and necessary.

All self-consciousness formed through the mind's reactions to its environment according to sense is soul emotion and is created by the judgment of the mind according to sense.

Such emotion has been re-enacted day by day whilst the mind has continued to work from standards of its sense conviction, not taking into account the Omniscience by which it was founded, as if it were impossible to know anything not conveyed to it through the avenues of sense. All this gives an unreal result because the mind is working from false premises.

Let us apply this idea to our daily living. There are many kinds of material substance that belong to the over-soul of man. By over-soul I mean the universe as we perceive it through the senses. Now we are referring to that which is relative. Every cell, each histological unit of the universe, is said by scientists to have a feeble degree of intelligence. Viewed in all its different shadings, that feeble degree of intelligence is the soul of what we know as matter. Matter is seen through the medium of the senses, not by mind alone; and so long as it is seen thus, matter will balk and block us.

If we are in Cologne but want to be in Calcutta we are restrained by material obstructions, and we have to go a long journey to get there. But when the mind is able to place

itself in its primary relation to Omniscience it is able to be where it desires to be in an instant. For a time it rises above the soul-realm, and gets into that realm of mentality where there is no space and no time. It gets there before information could come by any instrument that is made, and gives the equivalent of that which is purely mental in terms of sense also; when lo, the mind is in Calcutta.

In the purely mental state in which the mind places itself in relation to the Principle of all mental action, there is no matter. The only unreal, finite or temporary thing in matter is the soul of it which gives birth to the cell-mass according to sense. All else is Real, namely Principle and mind.

Matter we know can be changed by man from one state to another, from visible to invisible, from inert to forceful, to serve the purpose of man while he is still in an ignorant state in his workshop, the universe. But the reality of the elements remains unchanged. In a mass of iron, the cells are held together by what is known as cohesion. Cohesion, like other forms of force, is a property of each cell, which has also an affinity for similar cells

enabling them to join together. That constitutes the mentality, as it were, of the physical cell-body. Various kinds of cells carry in them a different feeling; they are held in association together according to the nature of their mission to mankind—of the over-soul to the personal soul. Similar cells unite with their own kind.

As we said before, the only unreal or temporary element in matter is the psyche, the soul of it, a consciousness in the over-soul that gave birth to the cell-mass, or body. All the different forms of so-called matter are but a correspondence automatically created as over-soul to meet the necessities and amenities of the organised human race.

That which the mind feeds upon while functioning in terms of sense, and that which supplies the body, is the over-soul. It is not however visible things that we feed upon really; it is the intent, the soul of the things, the latent emotion, the correspondence to our own feeling, emotion, desire, the inspiration of their presence in the universe of sense, the order of mentality represented in the first dimension of the visible substance, that an-

swers to our feeling of desire for them,—soul feeling feeding on over-soul feeling. If it were the mere visible thing that we feed upon, why should there be any waste?

It is the cohesion and other types of feeling that the cell-mass bears within its dimensional realm, that constitutes what corresponds on the sense side to Knowledge on the mental side. It is that which science has characterized as the "feeble degree of intelligence" possessed by each cell in the universe. It is this that feeds the soul of the man, his soul in turn giving birth to cell bodies representing it.

At times the mind ruminates upon its own happy or unhappy possessions of vivid emotional experience. Again it is stimulated to emotion-making in the highest degree by its interpretation of that which is taking place in the intimate relations of consanguinity and affinity. The emotions of each moment constitute an emotional store, the equivalent of which appears in terms of blood first, and finally in personal presentment.

It is this process of emotion-making and

cell-birth which constitutes the food of the mind. Mind feeds upon and concerns itself with the emotions that it has brought into being by its self-conscious functionings. These emotions are all psychical, since they are the result of the mind's observation through the avenues of sense. These psychical emotions constitute the conscious possessions of the mind. It is the soul of the universe, the body of which is the expression,—which constitutes the fourth dimension of matter about which mathematicians have speculated upon with such interest. In reality it is the first dimension in the order of its formation.

The mind immersed in psyche feeds upon and functions in psychical stuff of the over-soul, thereby inducing psychical and physical changes in its own possessions. It is the soul of things, their meaning, their feeling, to meet our sense desire, that constitutes our secondary and transitory sustenance.

You will remember that I use the word over-soul as signifying the entire universe in its secondary sense-dress. From this, man while in a human state, draws supplies with which to meet his bodily requirements, and

by it, his mind is stimulated or induced to evolve a relative order of emotion or life, while separated from his Source by ignorance, yet making towards the ultimate of divine self-conscious Manhood. The over-soul bears somewhat the same relation to the race as the commissariat of the caravan bears to those to whom it ministers in the desert waste.

Let us imagine the personal human being lying in generic humanity undifferentiated, instinctively preparing for individual expression. Let us imagine further that coming forth into such expression, the generic or over-soul out of which man came still remains to minister to his necessities on his way out of the chrysalis state into divine individual expression. The over-soul will constitutes his supply, his store for bodily necessities, and also the required inducing element to energise his mental activities. All that he has left in clothing himself with the elements as he came up out of them would be his over-soul. All personality as well as all other order of creation to be expressed, whether in the generic or the individualised state, would con-

stitute the over-soul of each member of the race.

The body of the universe as discerned through the senses is but the expression of the soul of the universe; just as the human body is the expression of the soul-feeling of the race and of the individual.

Let us remember that this is but inductive reasoning, based upon the hypothesis of creation according to sense, or of the mind's consciousness that has been acquired by its functioning through the avenues of sense.

This fabric is all to come down, item by item, in the regeneration. In proportion as the mind clothes itself with the Spirit of Knowledge-consciousness first will the Spirit of Man come to birth and be expressed.

We cannot, in the ordinary state of a concrete mass, take account in measurement of the force binding the cells together, but if iron, for example, be submitted to the action of heat, the force of cohesion lessens until, in the molten state, a certain order of cohesion is converted into another order of force.

The power of what is seen as matter is not

in its visible, but in its invisible properties. The invisible ante-dates the visible. But the invisible has a direct character and draws its own kind to itself. When seen in a mass, we call it, for instance, iron.

In examining a dimensional mass by methods of sense, we do not realise this first or causal dimension. Working by mental methods, one finds that the fourth dimension, as now known, is really the first.

All the invisible properties concealed in length, breadth and thickness, are stored up and not taken account of in gross measurement.

That aggregate soul within constitutes the life of the mass. Concealed within the first dimension lies the potentiality of the three further dimensions.

Coal can be measured in gross according to three dimensions. Then, when it turns into gas a measurable force is developed that has to be restrained: the grosser body is vanished, the coal soul has taken measurable form.

I want to bring before you a more definite idea of the first dimension.

For purposes of spiritual development we

have been endeavouring to see a little of what has been behind the veil to scientists concerning matter.

We have all the resources of mind to deal with the realm to which we are accustomed to refer as matter. Mind cannot exist without Principle. Soul cannot exist without mind. Body cannot exist without soul. All are inter-related. There are two fundamental necessities of our existence,—Principle and mind; and two that are dependencies of them, soul and body. A further outcome of these is to be Real Self-consciousness, which is the equivalent emotion of Principle in consciousness of the mind.

What the human being has hitherto recognised as himself is vested in the first dimensional realm of his existence, but it must be kept alive by the Initial Power—Life Itself. The first negative and positive cell of the child that is to be were formed through the coming together of the father and mother, which is fraught with the intensest feeling on the subjective and creative side as well as on the self-conscious and objective side of existence. It is this feeling that possesses these

first cells, that constitutes the initial founding of the first dimension of "the living soul to come."

The first dimension is now being elaborated in terms of brain cells which, when this record is completed before birth, will constitute the race contribution to the psychical assets of the new individual. It is the feeling embodied in the cells, with Life at the back of them, unknown to the self-consciousness of the mind, that evolves the embodiment; that so acts upon its unknown power within that it produces out of the unseen dimensional elements the visible organisation.

All cells, organic or inorganic, have individual souls or psyches, an order of instinctive intelligence in each. The different forms of matter are different aggregations of cells, each aggregation having its own characteristics. These different orders of cells multiply, are drawn together in families, to the end of carrying on the different functions of the body; it is an innate necessity that they should draw together and unite as one power to establish a composite soul.

The particular quality of any mass of mat-

ter depends, not only upon a certain degree of cohesion, but upon innumerable other qualities that may lie in that particular dimensional body.

There must, however, be enough cohesion to hold together the concrete mass to fulfil the intent of its destiny.

In the realm of visions there appears to be nothing behind the cell, yet behind it is its very essence and its secondary cause, also Life Itself. Before the form of matter can be changed, its first dimension must yield itself up, or give its consent, though perhaps unwillingly. When it is desired to develop the force locked up in the mass-cells of any substance, it is subjected to some active force that is the natural master of it, then, it not only yields up its abode in that form but the latent qualities concealed in the mass are liberated into measurable terms. For example, the body of coal is the last of it to be given up; the soul of it surrenders itself to the change first, and a new order of force, heat, is produced. The first dimension, the mother of the other three, must yield before any change can take place in her children.

Substances part with their first dimension rapidly or slowly according to their dimensional character and differences.

It is the peculiar qualities of the soul of things, exampled by cohesion, that call out the energies of man, through the science of chemistry, to make such changes as are desirable to him in using the matter.

Man's soul Substance, or that which stands under its existence, is not destructible, since, in process of regeneration, it becomes the Spirit of man or the equivalent in self-consciousness of what Principle is in Its Substance. That realm of man which belongs to the over-soul, could it but be changed by some form of alchemy and resolved to its pre-existent state in Principle, would be the inherency of Principle for expression.

Now let us apply the foregoing to our meditative science.

When the mind is concerned with the measurable form of matter of which our bodies consist, as shown by physiologists and anatomists, it is difficult to realise how the mind can change what is going on within.

The initial movement towards creation in

the elements is in the first dimension. It is easy to recognise how the whole trend of the feeling-nature may be changed and how the soul will take fire with the change; how the Spirit of Righteousness in the mind in dealing with the first dimension, the soul, will reform it, in so far as its activities are wrong. Let the first dimension be kept active by the Spirit of Knowledge within, and one need concern one's self no further regarding the bodily expression. It is the mind's contribution from the Subjectivity of Knowledge within, that redeems this first dimension as a whole, making it a likeness of Itself.

It is a province of the first dimension that falls ill before any cell of the body can be disturbed. No power can destroy or separate an atom of the body before the consent of its first dimension is obtained or its conquest effected. The first dimension of man's bodily substance represents his status up to the moment, how much race superstition remains, his order of feeling towards his environment, his family relationships and so forth, his state of health, his attitude towards God and his neighbour.

When the mind is given a true creative idea

by means of one word of Spirit, of Creative Life, it may effect a change in the trend of the mind's activities from an ignorant direction to a wise direction. It is helpful to think, as this word is held, that the mind is rising out of its psychical holding of soul; that it is connecting itself with the Great Subjectivity, leaving its race-dimensional realm and calling from the Manhood Principle within a new order of Spirit or emotion, to work its reforming Righteousness in the mind's perverted consciousness, and to establish Righteousness in the offices of incarnation.

It is also useful to recognise that there is that in the latency of the emotional realm that might be called in material terms fluidic, that, during the process of meditation, becomes rarer and rarer, less and less opaque, indicating the regenerating activities called out from the Spirit within by the functioning of the desire embraced in the meditation. Ultimately in the way of regeneration the equivalent of the Spirit of Subjectivity of Manhood will be expressed in terms of brain record as its first dimensional equipment, superseding the lower record, still intact, in all activities,

to answer for the mind's purposes on the higher level of Knowledge in distinction from the lower level of sense.

So long as the imagination is entangled in the lower level of material existence, it is difficult to realise any permanent healing. Thus one often experiences but a reprieve from the suffering of the moment, till that or some other disturbance arises, either of an acute emotional nature or an unexpected physical disaster having no immediate origin in the conscious emotional life.

When the mind, in its conscious and involuntary capacities, is co-operating in calling into activity the resources of the Creative Spirit within, it is assuring the stability of Health and Illumination, in the governing store of the controlling dimensional realm of the mind. All power is given unto the mind from within. The mind is master through its birthright. As it acquires knowledge of its birthright, that which was only potential becomes actual. Its masterhood lies in abiding in Trust in this Divine Inheritance while it is coming into Knowledge of It.

Ths first dimensional realm is of the mind's

own making. In this it plies its own activities, and through it one may see how, abiding in the Spirit of Knowledge under all circumstances, it will dominate without force the spirit of sense of the lower level.

Had the activities induced by meditation to go by the route of the blood, a circuit of the body would be accomplished in two minutes; through the nervous cables, however, they are telegraphed in a moment's flash. This is how the lame man at the Gate of the Temple rose up and walked, because the Master Spirit had moved upon the first dimensional realm, the general office of control, from abstract to concrete of the organism.

It surely is now clear that in the realm of sense there is that which is invisible, and, in its undisturbed state, stable. But disturb the state of cohesion in some innocent appearing substances and tremendous forces are unlocked, a fact of which we had abundant evidence in the late war. The force that determines the velocity of a projectile does not lie in the realm of visibility but is contained within it. When this is let loose tremendous activities occur in space.

It is evident that if there are four dimensions belonging to the same substance, they must all be measurable mathematically. That which is made bespeaks a cause. The predisposing Cause would be Principle, the exciting cause desire, spirit, intent, and this must inhere somewhere within the confines of the mass. We have endeavoured to localise it and to reveal its hitherto hidden residence.

We have at least found a practical application of it in our meditative science, most inspiring and effective both in spiritual development and in healing.

"That which is born of flesh is flesh, that which is born of Spirit is Spirit," said the Master. It is not possible that that which is born of the Spirit should ever fail us.

So as the mind comes to make connection with the Creative Spirit it becomes master of the first dimension through Knowledge, in distinction from the mind's mastering or being mastered by its own emotions through force. As the Spirit of Knowledge becomes resident in the mind's offices the soul-entity will be redeemed from the fictions that were necessary

in man's chromatic transition from the soul-state to spiritual consciousness.

The spiritual superseding of the psychical does not imply in any sense the destruction of the dimensional existence, but leaves that realm intact to answer as the connecting link with human personality.

Ignorance concerning the pictures of human existence is eliminated. The regenerated pictures abide.

"THAT I MAY KNOW THE INFINITE SPIRIT WITHIN ME"

We all want and expect the mind to function from the Infinite Spirit as It is related to our own living day by day, just as freely as it does in carrying out our desires in the world of mechanics or architecture or any other department of our outward activities. We are particularly desirous that this same Principle, which works so wonderfully for us in the world of objects, should work as wonderfully in our own bodies and whatever constitutes our personal life; that we may use It

in all that concerns ourselves and others, and in the body of the universe.

The Infinite Spirit is working through it all, but we need that It should come into the mind, which, co-operating with the Fundamental Spirit whence it originated and came into Consciousness, may unite with It, thus completing the round between Subjectivity and self-consciousness.

In my use of the word Subjectivity, I mean, in religious terms, God, the Ineffable, Immutable, the Omniscient Substance. This is pure Subjectivity; It is the Subject of which the mind is the object. Mind the object has proceeded from the Subject. It inhered in the Subject, through the agency of Instinctive Man within It, to bring forth mind, an object in the mental sense, for the purpose of self-consciousness, The word "object" here does not mean a literal and material bodily object, but a mental object, what we know as mind. It was the intent of the functioning of Instinctive Man, the Manhood within Principle, to create mind that should answer the purpose of self-conscious life, with which motive It was inspired from the great Subject, the

Principle of Manhood. Man was inherent in the great Spirit and in Man was inherent the predestiny of self-consciousness. Instinctive Man moving to that end created mind with its adjuncts of sense. Predestiny was the urge, the spirit and intent of the move. Thus the subject is to the object as cause to effect. This may go only as far as the mental image, or it may go right on into the movement of the elements, and create a material object. The object is always dependent on the subject; without the subject it could not be. Pure Subjectivity is God. The Subjectivity of Manhood is the Manhood which has its home in God or Principle, the Eternal Spirit, which has been invoked by Subjective Man to bring forth its objective correspondence or counterpart. In this bringing forth Subjective Man proceeded *pari passu* with the development of mind right on into the manifesting elements of Principle and created also a habitation and office for the mind, a body. Each individual spirit here accordingly, has his object, the body. The object is instinctively created from within outwards.

It might be as well to say here that there is

a common use of the word mind, which I would like to criticise constructively. It is said by some that God is mind. In a certain sense God is mind, in the sense that mind could not be without God. "Without Me, ye can do nothing." But God is that which makes mind possible; the mind is a secondary instrument, created and officed by Divine Manhood through His Inheritance of Principle. When the word mind is used, the idea consists of a kingdom of faculties working harmoniously to bring forth feeling, and not only feeling, but self-conscious feeling. Further the mind deals with feeling day by day, whether it be called forth from the pure Subjectivity Itself, or whether it be stimulated from the mind's contact, through the senses, with environment. It is the office of the mind to deal with both orders of feeling, that above and that below the threshold of recognition. The mind belongs to Man; self-consciousness does not own it. The whole organism from the abstract to the concrete belongs to Christ, its creator. It belongs to Life; it belongs, so far as individuals are concerned, to Man-Life. Self-consciousness has the use of mind. The

mind on the self-conscious side of existence inherits for its use Manhood Principle in which Manhood ever lives as a member. But connection must be consciously made between the mind in its self-conscious citadel, planted in the brain, and the Divine Manhood within, and, through Divine Manhood, with the Great Spirit of Omniscience.

Now the actual connection with the Omniscience exists all the time, but it is just as when you go to sleep. When asleep you do not know that you are; but you are, just the same. We are always asleep to this connection with the Omniscience, and that is what we should be most awake to. There is a connection; it is for the mind to realise this connection, that it may feel the Principle of Omniscience operant not only in its outward affairs, but in constant use on this side of existence throughout the bodily vitality. Thus Principle, man, mind, soul, body, All may be at one, being all operated, both in the Subjectivity and in the self-conscious realm, by the Spirit of Omniscience translated into terms of self-consciousness. When the Ultimate comes to the race, disease, accident, sorrow and death will dis-

appear. Is this visionary? It is logical, Jesus taught it! Meanwhile individuals are growing more normal.

"That I may know the Infinite Spirit within me." Now, whether we will or not, whether we know the Truth or not, if we are going to ask anything of God, we can only ask it through Christ, because Christ means Divine Manhood or Knowledge-Manhood. The Manhood that is vested in God or Principle.

Our one Way of gaining Knowledge of the All-Father is through the divine indwelling Christ,—Mediator between the mind and its Principle; whence Jesus obtained His Teaching. It came to Him intuitively; Jesus was the psychic influence, through which the Manhood thus spoke, and the psychic Jesus was the instrument wherewith to state this message, the mechanical instrument driven by soul-power. The mind has for its power Principle Itself. Soul-power is force. It is only through the mind that you get anything beyond force. Now please understand that when I speak of Jesus as the One who voiced the Great Teaching from Christ within,

though I may appear to speak irreverently of the vehicle of utterance, it is because I would like you clearly to see that Jesus was exoteric, depending entirely upon the Subject, the great Principle, as we should. But Jesus had a Manhood within—the Christ. So long as Christ is functioning through the Jesus consciousness, it is pointing out in word-forms, the way to enter into the Divine Manhood, which we have inherited. If you really want to get into connection directly with Principle, (Cause), you must develop the psychical personality through your Christ. If you desire to develop a spiritual consciousness, you must develop it in the only way revealed, that which Jesus practiced and taught. You must abide in the words. Of His human personality He said, "I of myself can do nothing." He also said, "I am the Way, the Truth and the Life." By the latter He evidently meant, "Without Me, ye can do nothing." That is the "I", the mind, the Manhood, the Principle,—without these you can do nothing. These three are one, a trinity of Spirit. But because there was a tendency to lean upon the personality of Jesus,

He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come." In other words, "Here have I been for three years, and you are still depending on My personality." You remember how He said: "Have I been so long with you, and yet hast thou not known Me, Philip?" Then He broke forth into these words, "I can of Myself do nothing: the Father dwelling within, He doeth the works, everything for Me at My desire." Now any one who wants to bring in the personal aspect of the case, makes a mistake. While we honour the message-bearer it is the Christ we want and that Jesus wanted us to have. Man's own body is his Jesus, to stand forth as did He who stood forth as the Christ;

Many years ago in the earlier teaching, a good many of us had the idea that speaking the words "Jesus Christ" would bring illumination quickly. I knew a very sensitive and earnest man who determined to carry out that idea in his own practice. For months he did nothing to further his development, but speak the words, "Jesus Christ," yet nothing appar-

is left intact, so that the mind may function from either source, human or divine, soul or spirit.

We come now to the application of the first dimensional teaching to the psychical and spiritual ends of our development, to healing and to illumination.

Each individual of the race has a soul, a dimensional realm, in which the mind has its offices and through which it functions.

Just as the quality of consciousness embodied in matter of the objective world is the first dimension of it, so also is the quality of soul embodied in each individual brain the first dimension of the mass of brain-substance. We have then, soul, a germinating substance, as a first dimension. Every act of the mind induces mental conception from the realm of emotion that is engaging the mind's attention. The feeling thus born is the first dimension from which the three further dimensions, length, breadth and thickness, are evolved. In these three evolved dimensions the soul or idea that is expressed in the visible dimensions hides itself as force or beneficent feeling, according to the nature of each item of con-

ception, to be liberated either at the mind's desire, or automatically, in the mind's emergencies.

When the mind is in meditative association with its Source, it is bringing to birth items of feeling or emotion, which are an equivalent or likeness, on the self-conscious side of existence, of its Omniscient Source. And their pneumatological record is being created; while at the same time the psychological record is at rest.

As this spiritual process advances, the first dimension of matter, or the soul-feeling, with its entire dimensional realm, is held in abeyance, its offices being made use of for the functioning of the higher consciousness, while leaving the offices of the lower or sense-consciousness intact. The mind is able to call these into activity at any moment it desires.

The first dimension or, man's soul-self-consciousness is a realm of force in store, and has its correspondence in the oversoul, or in external nature. Its different qualities may be described in such terms, as attraction, repulsion, violence, allurement, etc., whereas

that which corresponds to the first dimension of matter on the spiritual side of the record, is a realm of Knowledge; a store that is the equivalent of Principle, the spirit of which occupies and controls the dimensional realm.

The mind, in making use of the soul-record, dominates by force through material vibration, whereas the mind, functioning from the pneumatological realm, dominates not by power, not by might but by the Spirit of Omniscient Principle,—the primary Creative realm, wherein force is unknown and unnecessary.

The minute a meditation begins to be functioned the mind is angling in its pure Subjectivity for the feeling answering to its expectancy for record in the spiritual library of the brain, just as in intellectual meditation to objective ends, as, for instance, in the designing of a house, the straightening of a business tangle, or preparing to write an essay on an abstruse subject. The spiritual meditation is for the purpose of founding a new order of consciousness within, whereas the intellectual meditation relates to self-conscious desires connected with one's environment.

During spiritual meditation the mind is gestating directly from its Source. This emotion becomes an item in the mind's book of life. It lies written in the first dimensional realm, a Christ-element, in distinction from other orders of emotion. It gives its character and quality to that realm.

While the meditation is proceeding, the offices of the mind are possessed of the spirit of the meditation, the Spirit of Righteousness, and under the law of incarnation this spirit is translated into terms suited to each vital office and functioned throughout the system by organisations that exist to that end.

"That I may know the Spirit of Righteousness within me." Just imagine all that the word Righteousness stands for as a vicegerent of Principle, its natal Source. Imagine what lies in the Source to be disclosed through the conceiving office of the mind, as this Substance-Word-Seed is expectantly brooded over to that purpose. Imagine, if you can, a state of illness in full apparent possession of the human consciousness continuing when the Spirit of the Righteousness-Principle is called into the offices of emotion and incarnation

through silent meditation. Imagine the Spirit of Righteousness taking possession of the first dimensional realm as over against its material qualities of emotion. Can the objective office of reason have any doubt as to which would win,—the soul emotion of disease, death bound, or the Spirit-emotion of Health, Life-bound?

There is the imagination on the objective side of the mind which you deliberately use; and there is also the imagination in the Subjective office which involuntarily carries out its behests also on the objective side. For example, if, from a slight symptom, you imagine a dread disease is working in you, the instant you accept this suggestion of the imagination, you have the response from the subjective side outpicturing the dread disease in feeling and phenomena. Again, when a great fear comes catapulting into your mind, the subjective response is such that you well nigh faint.

Likewise, if you have a clear and vivid conviction that there is a power within that will answer to the call of your meditation and heal you, the imagination on the subjective side

calls this power into action, answering the behests of the objective or self-conscious side, and thus the healing is accomplished.

"THAT I MAY KNOW THE OMNISCIENT GOODNESS WITHIN ME"

He who feels fitted for it may become an architect. He knows there is a principle of architecture, yet he has to prepare himself to be able to use it. By various means he learns to tease out of his mentality the necessary knowledge of proportion and aesthetics belonging to the science of architecture. He can get his power to become an architect from nowhere excepting from his within. He cannot commit any teaching he has to memory and be a successful architect, but one skilled in that science can help him to induce the knowledge from out of his own Subjectivity and apply it.

There are those who have intuitional knowledge of architecture, who are able, without training, to deal with the proportion and aesthetics of a building, although, of course,

they become more technically efficient and cultured through practice. If one is faced with the necessity of solving a problem for which he doubts his capability and has no one to help him, he knows he must rely on his own capacity, and involuntarily invokes his resources within to meet the emergency. One educated in the old teaching might pray to an anthropomorphic God, yet in the end help must come through the channels of his own organisation. When, however, he perceives that there is that Within, even Principle Itself, which contains the answer to his call, he naturally turns from the anthropomorphic idea of God to the Creative Omniscient Spirit within and so accustoms himself to draw from that Within to meet all the exigencies of his life in sense.

Our meditation expresses a definite desire to know the Great Within so as to realise the Goodness that is there for use and enjoyment. Most of our ideas about God have been sentimental.

If one wants a thing that another can give, that desire is the means of drawing it from the other. The one responding to the desire

would, in the sentimental sense, be called good. But Infinite Goodness, responding through the channel of the mind, flashes the Wisdom to the mind to produce that which is desired out of one's own birthright of Omniscience within. As the Spirit of Infinite Wisdom develops in you, your divine sympathy with the divine nature of another who is sick calls out of that one a likeness of the Spirit active at the time in you, and the result is a healing of the other, whatsoever the form of the illness.

There is One Omniscient Goodness, It is the same in all. It does not relate primarily to conduct. It does not spring from objective activity, but knowledge of It is brought forth from the wonderful silent Spirit within you to eventuate in actions that properly voice the Spirit. Goodness is not something that comes and goes. It is a stable spirit always the same. It is always ready to respond when induced by the mind's desire. We are not to be for ever in swaddling clothes, we are to take action towards our own regeneration and thus partake of and enjoy our divine independence, as when the mind recognises its oneness with its Most High Principle.

There is only one Good, and all else depends upon it. But we may not have even Goodness thrust upon us, we must needs desire It first, then induce It through meditation as a corrective, into our mental life.

All the activities of emotional and mental life depend on It. It is, and for ever is, independent of time. It is the mind's natal home, with which it has direct communication on its hither side. Out of, and by means of, the Omniscient Goodness, the mind is to build a new world of consciousness in which a knowledge of the Spirit of Wisdom will antedate all man's activities in objective life.

We never really live except in proportion as we are born into the living consciousness of our Source. It was intended that we should know the Principle of our existence just as we know the principle of things. The Knowledge Spirit does not thrust itself upon us, though we are equipped for the obtaining of It. If we do not prepare for its coming and use our equipment to that end, the usual must ever follow, disease, disaster, death, according to the treadmill experience of the human race. This state of ignorance is to be corrected, first

by going to school to the "Master Within." To acquire Knowledge of the Entity that brought us into existence requires practice, in the same way as it requires practice to acquire knowledge of facts of sense.

The desire voiced in this our meditation connects the mind with its Original Life-Substance. We have but to abide in these words, these seeds of Life, while the subjective office of the mind conceives and brings forth their equivalent into the mind's library of spiritual self-consciousness. The old order of race self-consciousness founded alone on sense-perception has proved itself to be death-bound. We have now come to the idea of founding a New Order upon the perception of Knowledge Principle,—of Divine Manhood: our meditations gestate, through the mind's subjective office, experiences to us from our Omniscient Source.

In Principle dwells generic Manhood-Christhood. Individual Christs are to be born by regeneration out of generic Manhood Principle. This Christ-Principle is instinct with transcendental Knowledge to be translated through the mind's subjective office into its

intuitional equivalent on the self-conscious side of existence.

Man's personal consciousness to-day is as nothing to what it may become, as is the caterpillar to what is expressed when it becomes a butterfly. As a new birth is latent in the caterpillar, so a new birth is latent in the human chrysalis.

Each individual mind must enter into the conceiving process which shall ultimately bring this latent potentiality into the full birth of Divine Manhood, a likeness to its Source.

Hitherto self-conscious man has lived as if, below the waking state of objective life, there were naught but chemical action for bodily maintenance and the functioning of race-experience; as if the mind had no resources underlying it save the chemical elements in which it is enthroned, and through which it was brought into existence; as if the mind were a development of bodily metabolism.

Now we have come to know that man on his subjective side has by pure Instinct of his Manhood-Principle harnessed these forces to fulfill his destiny; that he inherits all the resources of Omniscient Principle, which he may

ultimately develop and enjoy as the son of God.

"Be still and know that I within thee am Christ, the Manhood-Spirit of Omniscient Principle. I am thy Life, I am thy Health, I am thy Healing Power, I am thy Creative Spirit of Knowledge within thee: and I will never leave thee nor forsake thee."

It is often good to express the meditation in the responsive way of acknowledgment, for example, thus:—

"I would be still and know that Thou within me art Christ, the Manhood-Spirit of Omniscient Principle, that Thou art my Life, my Health, my Healing Power, my Creative Spirit of Knowledge within me, that Thou wilt never leave me nor forsake me. I would abide in Thee through the words Thou hast given unto me: that my mind may be satisfied with living Knowledge, that my heart may be satisfied with living Love, from Thine own Omniscient Love-Substance within."

It is also well to practise the long meditations in their paragraph sections while becoming familiar with them.

We can easily imagine the potentiality of

the Christ-Spirit within responding to our desire, thus teaching the mind of Itself. We can imagine the Christ Spirit saying to the mind: "I have created thy complex mind, fitted and equipped to bring forth into thy feeling, self-conscious likenesses of Me. Through my Instinctive touch with the Omniscient Spirit-Substance in which I live have I created thee.

"I have not only created thy mind but also the adjunctive offices necessary to fulfill thy Divine Destiny, but thou must choose to cooperate with Me to that end, rather than accept the race-fate.

"Further, thou must look back to Me, to My Source and thy Source, to the Stability of Divine Principle. Learn of Me. I will teach thee of the All-Father whose works I do."

Realisations of this character are most illuminating and healing. When entering into a meditation we imagine the mind addressing its Principle, or Principle speaking through the Christ-Entity up into the office of self-consciousness in accordance with the wording of the meditation.

What is nearest to the Principle of Knowl-

edge that we use in our science and art? What is nearest to this Spirit of Omniscience? The mind is the one medium through which this conscious touch can be established. Of all that constitutes man's individual organisation, the mind alone can touch and bring response from the Creative Spirit of his Principle.

The mind, in connection with its Instinctive Source is the man. All things else belonging to his self-conscious state are simply his possessions. For example, the mind possesses soul and body through which it functions in making its transition from soul-life to spiritual life. One can conceive that the mind in its most primitive form of Instinct could build another body suited to an advanced state of requirement.

There was a time when, in order to make certain structures endure, we had to fashion them with ponderous material such as iron; now with more knowledge of the elements we are able to build them with far less cumbersome metals, such as aluminum. In like manner, the mind, associated with its chemical principle is capable of adapting the body to the advancing requirements of the mind

that is taught of the Spirit, to complement transcendental mental states.

In using the words Transcendental Knowledge in this connection we mean Knowledge that has not come through learning, but directly from Instinctive Life into the mind's offices, a saving presence there, working out into man's mental and environmental existence. All transcendental Knowledge comes through the Christ, in other words, the Subjective Man-Entity, from the "Kingdom of God Within."

"Be still and know that I within thee am Christ." The mind should be disabused of the error of interchanging such terms as Jesus and Christ. Those of us who were brought up religiously have been taught to have Jesus as our ideal: He "who had not where to lay His head," Who suffered agonies in the garden and died upon the Cross. According to the Master's Teachings we are not to meditate on His sufferings, or to imitate His personal or physical experiences, not to deify His personality, calling Him, "Lord, Lord," while we do not what He says. Jesus was the mouthpiece of His indwelling Christ, the Master

within. It is this Master that is to be deified in each personality by constant and conscious mental connection with this our Source of living Knowledge. Christ is the Man Entity, the likeness of God. Jesus was the bearer of the Christ message to the race. Having brought His indwelling Christ to birth in His own mind, He voiced the way for the race to do likewise through abiding in the words representing Original Spirit. Meditation is abiding.

Our Christ within is capable of speaking through the offices It has established, but we have to make straight the way, so that the Christ may speak in His terms of Wisdom-Emotion.

The words of Jesus came into the offices of the mind nascent from the Man within. The Within always ante-dates the without. The Within of Manhood as distinguished from the within of the soul of the human being is the same as the distinction between Spirit and soul. The first is the source of all Knowledge.

Imagination is one of the wonderful faculties of the mind, and a most important one, when you realise that it is the one door

through which the Spirit of man is called into the mind's consciousness. Having had an example of the order of words that are capable of bringing forth divine feeling, the faculty of imagination helps us to realise it after the manner that the Master taught. The Old Testament instructs us: "Be still and know that I am God." The New Testament announces "The Kingdom of God is within you."

The Old Testament man was created perfect. He was perfect in substance; afterwards like any other image brought forth by the mind from Principle, he was clothed with the elements, ushered into the world of sense and became a living soul. Before, he was Spirit, with God, perfect. Becoming a living soul was his way of winning a knowledge of his Inheritance.

"Be still and know that I within thee am Christ." It is equally true to say "Be still and know that I within thee am Man." Repeating these meditations the mind is turning from the sense-conception, to the conceiving from the Manhood-Principle whence it came into existence.

When the offices of the mind have been sub-

mitted to the use of the Spirit of Man within, the outcome of that submission is that through Christ the Spirit of God is voiced. Each one of us has inherited Manhood-Spirit as he has inherited Principle relating to environment. Just as a slow appreciation of Man-Principle is called out by the necessities of environment, so it is with the divine conception that is to follow. It would be just as true to say that the chrysalis of the caterpillar had fallen in relation to the butterfly to come, as it would be to speak of man's fall. Man has simply remained in the chrysalis state ever since he first became conscious. That which corresponds to the butterfly remains yet to be born. His further birth is to become the likeness of God in self-conscious existence.

It is good to realise that we have more than abstract life, and that we have direct connection with the working Power-Wisdom that takes Its rise in Principle. The direct way is at the threshold of the mind through Subjective man, the Christ. Just as all individuals inherit the so-called fixed principle of numbers so all inherit the Omniscient Principle of Knowledge. The mind bears such a

living relationship with its Principle, that when it turns to its Origin, that Origin sympathetically responds and pours into personal existence its rich treasures of Knowledge, Health and Love. In our ordinary life, love is inspired to become active through the senses; we have had little but the objective world of personality to call forth love.

When the mind turns to its Creator below the threshold, with a desire to know It, the sympathetic fulfilment is at hand to answer to it. Though Its coming be slow in time, let us remember that gestation also was slow before one was born; so, too, is the development of one's race-inheritance, and one's educational life. It takes all the allotted days, three or four score years, to accomplish these. The cultivation of our Divine Inheritance is different, in that every day it strengthens the living quality of the mind, and increases one's vitality and power to do things on one's way towards transcendental accomplishment.

We frequently take for our meditation "I am thy Life" as coming from within from Subjective Man, Mediator between Principle and self-conscious mentality. So we can im-

agine It saying "I am thy Life, I brought thee forth, though as yet thou knowest Me not. I am thy Health, since I gave thee thy first Health. I prepared thy entire organism that thou mightest become self-conscious of Me, thy Father. Whatsoever of health thou hast ignorantly squandered, I will restore to thee, but thou canst only have it by thine own steadfastness in invoking Me, thy Spirit of Health.

"I am thy Healing Power. While as yet thou hast known not of Me, still I am That which heals all thy wounds, though unrecognised by thee. I come to thy rescue in so far as there is inducement in the office of thy mind that I may enter. There is a certain involuntariness that, in thy helplessness, admits me. So long as this involuntariness lasts it belongs to thy organisation and I will heal thee of thy diseases for the time being. The only way in which spiritual self-consciousness may come to thee, that thou mayest live and be perennially well, is that opened by thy desire and co-operation with Me. Place thy mind in relation with Me through thy desire and the words I have given unto thee. So doing, I will heal thee and give thee perpetual self-conscious-

ness of Me, with control of thy environment.

I am thy Creative Spirit of Knowledge within thee.

I will never leave thee nor forsake thee as thy Life.

I will never leave thee nor forsake thee as thy Health.

I will never leave thee nor forsake thee as thy Healing Power.

Learn of Me and Live."

"THOU MY INDWELLING CHRIST ART LOVE SUPREME WITHIN ME"

The indwelling Christ is the potentiality which, on coming to fruitage in the self-consciousness of the mind, becomes a likeness of God in the flesh, the expressed potentiality of Divine Manhood. We have acknowledged in our meditation that this indwelling Christ is Love Supreme within. This should inspire a desire to feel the indwelling Presence, and also quicken us, just so far as it is revealed, to follow the way that brings this Love to birth into our personal consciousness. This

way was revealed by the Master who brought to fruitage the potentiality within Him during the thirty years He lived before entering upon His Teaching.

There has been confusion in the religious world as to the interpretation of the Master's teaching, as there has been no discrimination between the spiritual and the psychical orders of what he taught.

The second order may be illustrated by the verses:—"Judge not that ye be not judged, for with what judgment ye judge ye shall be judged; with what measure ye mete it shall be measured to you again." Some have interpreted this as depicting God's attitude towards the human being. This interpretation leads one, in spite of all teaching regarding the nature of God, to the belief that He is vindictive. It was however a teaching of psychology, not of God, and represents what takes place whilst one struggles to live without a knowledge of God, and without acting upon the potentiality within we call Christ.

Now there are two orders of emotion, the first being the psychological emotion arising in movements of soul-feeling within, the race

emotional experiences that all have inherited together with the order of feeling which we ourselves in likeness of the race, have called forth from within. The other order takes its rise in movements of the Knowledge-consciousness within, called forth by the mind's desire to know the Creative Spirit. This order of emotion consists of movements of mind with the Divine Source as its Subject towards the development of the potentiality of Divine Manhood.

"Thou my indwelling Christ art Love Supreme within me." When this indwelling spirit comes into the self-consciousness of the mind, a state of feeling is engendered that is representative of the highest Love that can be attained, an infinite, deathless Spirit of Love that is just as much Knowledge, Wisdom, Health and Righteousness as it is Love.

This transcendent Love given by the Spirit of Knowledge reveals the objective world in a new light. This Love rends the veil between the Christ-Love within and the blossoming of It into personal experience between the Divine Love and the human love.

Turning again to the psychological attitude

set forth by Jesus in this same chapter, it is made clear that He had been through the experiences of soul-life without God in His self-consciousness, and had discovered the truth that He put into the words: "Judge not that ye be not judged."

According to the mind's judgment, feeling is engendered, be that judgment righteous or unrighteous. Therefore one gets all the benefit, or the opposite, of one's judgment, and each individual is responsible for bringing forth feeling that is to take up residence in his consciousness. This stored emotion is expressed in mental and bodily terms also, working out perhaps in ill-health, disappointment or failure.

To know the Spirit of Knowledge while looking upon the world of sense would ensure judgment according to that Spirit and could not result in untoward feeling. Just exactly will that measure that you mete to another be recorded in the mind's offices for store and for incarnation, independently of whether the judgment be true or false as to fact. We alone are responsible for our judgments, and their consequences in our personal life. If we

keep our grounds of judgment in the realm of Knowledge, Love and Faith, we shall not only be saved from false judgment, shall not only get the beam out of our own eye, but we shall get the mote out of the eye of the other, the beam being judgment according to appearance. Do not imagine that the Spirit of Knowledge cancels the normal pleasures and knowledge of sense; It simply illuminates them and makes them worth while.

How can you love God when you do not love your neighbour, since God is the source of all Love? If you do not love your neighbour, you have no recourse but to acquire love of God, then approach your neighbour with It. While we are coming to know Love, let trust in God suspend condemnatory judgment, and thus avoid adding to the store of condemnation in the mind's citadel. Until the mind falls in love with the Spirit of Knowledge, so that it stays by that Spirit involuntarily during any emotional transaction, it has not learned the Spirit of God—Love, with which to approach the neighbour and love him.

Do you not know how states of mind affect the minds of those about you? If we know

how to abide in the Spirit of Knowledge, our feeling will call out similar feeling in the neighbour through sympathy in the consciousness of one and the other. It is also a sure remedy to protect us from temptation, and from another's false judgment of us.

"He that dwelleth in the secret realm of the Most High shall abide under the protection of the Spirit of Knowledge."

The emotional state engendered by this paraphrase used as a meditation will protect us so long as we continue to abide; it will be a protecting sentinel in the record within against untoward allurement. Our primary need is to get the beam out of our own eye by going into meditation and getting the mind polarised on the Spirit of Truth within. The negative sympathy between one and his neighbour, when at loggerheads, will thus pass away. As the beam comes out of one's own eye, the sympathy existing between one's own Divine Nature, and that of the neighbour, will remove the mote from the other's eye.

The consensus of all Divine emotion is Love. Now, you wish to heal your neighbour or yourself of some negative state. Just think

what Love would have, what state Love would bring about. Suppose, just to name a negative emotion, the spirit of condemnation is rife in yourself or the neighbour you wish to heal. Go into the Silence with the Most High holding words something like these:—

"Love, Divine Love, will have no condemnation." Do not say it yourself in the human sense, but as if Christ within were speaking the gospel into your consciousness, clearing the atmosphere of the soul dimension.

"Divine Love will have no condemnation, Divine Love will have no jealousy, Divine Love will have no envy." Mention whatever emotion you wish to heal; abide several moments in this vital Silence, then let the meditation be:

"Divine Love will have none of it, Divine Love will have none of it." Abide several minutes in this order of Silence, repeating the words over and over, envisioning them in your feeling. Then use the following:—

"Let the Spirit of Divine Knowledge Love within me come, let the will of the Divine Knowledge-Love within me be done."

Divine Love comes into the mind as Wis-

dom, wise judgment, reconstituted feeling, until, instead of the stress and misery of illness, the whole consciousness will be redeemed for the time, for Divine Knowledge-Love can have no vagaries of consciousness in Its Kingdom.

Sit with the words and experience a rising of your own consciousness until it dwells in the secret realm of the Most High. It is easy to see how Divine Love would have none of the states of consciousness born simply from premises of human origin and existence.

Divine Love teaches us day by day as the mind rises out of these conditions. The Knowledge-Spirit within could not have ignorance. Divine Health and Divine Love would not have illness, whether the illness be of the emotional realm only, or is extended into the bodily metabolism; whether purely in the soul, or experienced in the soul's expression—the body.

"Divine Love will have none of it."

The true way of life is to invite Divine Love into the consciousness, day by day, in words given for that purpose. You learn to obtain a wonderful peace from such meditation; the

Spirit of Knowledge does not act forcefully, but gives peace and rest under the illumination of the Christ-words as they are repeated. Abiding in them, the Christ within will continue the activities set up by the meditation of the moment.

Let us now get in the mind the image of the Christ-Spirit, called above the threshold into the mind's offices by the words of our meditation, leaving, as He retires into subjectivity, His abiding benediction in the words—Peace, Peace, Omniscient Vital Peace. "My Peace I leave with you, My Peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, let it be unafraid."

"O Christ Omniscient within me, regenerate my desires, memories, and sympathies, back to the third and fourth generation, into Knowledge, Faith, and Love."

Experimental science has found that of the two hemispheres of the cerebral brain but one hemisphere is used in carrying on the mind's affairs, that is man's self-conscious education in mental and emotional experience.

Although physiologically as vital as is its working mate, the other hemisphere remains

in full living activity yet is forever idle, playing no part in the mental commerce of consciousness above, or soul subjectivity below, the threshold of mental life, as if waiting in vital readiness for working orders yet to come. Experimental science tells us also that in right handed persons the left hemisphere is the active one, while in left handed persons the right hemisphere is the active one, that the hand that is used first not only determines the dominant hand, but also determines which of the two halves of the brain is to be the working hemisphere: that the brain area for self-conscious activity, is like a house swept and garnished, ready for tenency, a *tabula rasa* for the individual mind's use in acquiring self-conscious education and experience.

Since the idle hemisphere does not take on the functions of its mate in case of injury, the scientists have been puzzled to find cause for its existence.

It seems quite plain that Omniscient Manhood-Principle, through its Generic office of activity, in creating Its Likeness—the Mind, to mirror it in the self-conscious state, when providing an instrument and office of record

for man's kindergarten and objective state of education, would also provide a like instrument for the mind's birth and education from its subjective Source, the Creative Spirit Within, upon which it depends for existence and Creative Knowledge. In other words, Instinctive man on his way to Divine self-consciousness has evidently provided this race unused hemisphere for the gestation and record of Pneumatological Feeling which is to be born by the mind's contact with its Omniscient Principle through the germinating Word-Seeds of their Infinite Source, when brooded over by the mind in meditative prayer.

Just as the mind, now knowing only of soul-life, dominates or is dominated by the forceful emotion of the mind's conscious union in self-contact with the world of objects, so in the course of its regeneration it will dominate or be dominated by the peaceful, knowledgeful emotion of the mind's conscious union in self-consciousness of the Source of All-Knowing.

Let the Kingdom of Knowledge within me come, Let the Will of the Infinite Spirit of Omniscience within me be done.

NEW UNIFORM EDITION

of the Writings of

JAMES PORTER MILLS, M. D.

on

SPIRITUAL SCIENCE AND SPIRITUAL HEALING.

Despite Dr. Mills' thorough medical education, including both schools of medicine, there is no trace of materialism or suggestion of medicine in any of his books. Nevertheless, valuable facts of science are brought out in them, which could come only from one trained in medicine and its collateral sciences. These are most helpful to the laity in understanding themselves and the Principle of Healing.

FROM EXISTENCE TO LIFE.

A new, enlarged, and revised edition with index, 358 *pages; $1.50 net...By post, $1.65.*

The author says of this book: "My first thought was to entitle this work *Health,* but the feeling grew in my mind that this was too small a title with which to introduce a book that sets forth the noblest science that can possibly be formulated. Although health is one of the most desirable conditions in personal life, and one of the most essential, yet it is but one of the ways of Life that are set forth in this book.

"It appears to me that *From Existence to Life,—the Science of Self-Consciousness* exactly covers the whole

field of that which it formulates, a science for all-round use. . . ."

It presents not only a scholastically correct psychology, but also gives a distinct and practical *pneumatology,* or science of forming a truly spiritual consciousness, which becomes practical both in permanence of health established and in vital effective personal contact with the affairs of human existence.

In his other works, *Illumination, The Way, Inspiration, A New Order of Meditation, Mind's Silent Partner,* Dr. Mills has provided books which can be used to great advantage together with *From Existence to Life.* While the latter is not only a thoroughly practical text book, but is also a complete and inclusive exposition of the science of consciousness production from psychical beginings to spiritual ultimates, these additional works further aid the reader to apply its teachings to the concrete problems of daily life. The faithful use of this library, each book complete in itself, will enable the reader to acquire more than a mere intellectual understanding of the newest and greatest of all sciences, a vitalizing, energizing realization of the Truth, which reflects itself in health of body and mind and in the affairs of daily life. Their prime object is to develop a spiritual consciousness by spiritual meditation as contrasted with intellectual meditation, which is often mistaken for it.

All the talks and meditations of these books are directed toward this end and greatly aid in the practice of the teaching comprehensively set forth in *From Existence to Life.*

ILLUMINATION.

174 pages; $1.25 net...By post, $1.35.

True meditation is an active means of illuminating the soul-consciousness and of breaking up the habit of fall-

ing ill, the tendency to depression and to untoward emotions generally. To this end, as also to the higher awakening, *Illumination* will be of the greatest assistance.

THE WAY.

238 pages; $1.50 net. By post, $1.60.

This is to all intents and purposes a second volume of *Illumination,* but further on in *The Way,* and is, like the latter, a book to use rather than to read. Its study, if accompanied by meditation, will be found of most valuable assistance in the attainment of the higher consciousness.

INSPIRATION.

110 pages; $.75. By post, $.80.

A convenient, characteristically named, handbook, presenting a series of Spiritual Meditations, each with a clear explanation of its terms. These guide the reader gently into a practice that will open to him the high realm of Intuitive Inspiration and imbue his conscious life, in all its activities, with the life that *lives* him.

This book is both simple enough for the beginner and profound enough to furnish constant help to the advanced student, an aid to Spiritual unfoldment.

A NEW ORDER OF MEDITATION

A POCKET MANUAL IN CONVENIENT FORM.

120 pages; $.75. By post, $.80.

This epitome of the teaching contains about two hundred meditations and notes from lectures which make clear the distinction between spiritual and intellectual meditation, spiritual healing and psychological healing. It will enable those practising a merely psychological

method, supposing it to be more than that, to make the transition to a really spiritual method.

The terms *God, Christ,* and other words of religion lead many who use them to suppose they are practising spiritual meditation and healing, when in reality their method is psychological,—legitimate in its place, but the kindergarten of only teaching. Healing by the *New Order of Meditation* renders one less and less susceptible to prevailing ills and brings one to a state wherein one is not prone to illness.

Spiritual meditation always tends toward self-control.

MIND'S SILENT PARTNER

THE HIGH COUNSELOR WITHIN.

A book that establishes a new standard in the Science of Health, 328 pages; $2.00 net. By post, $2.10.

It is of great importance to realize that Dr. Mills' System of Healing is an advance on the mental methods usually taught, since it is based on the natural involuntary way of Healths' original coming, namely, from "the Kingdom Within," the Kingdom of Creative Omniscience, instead of the voluntary and material way of psychological healing.

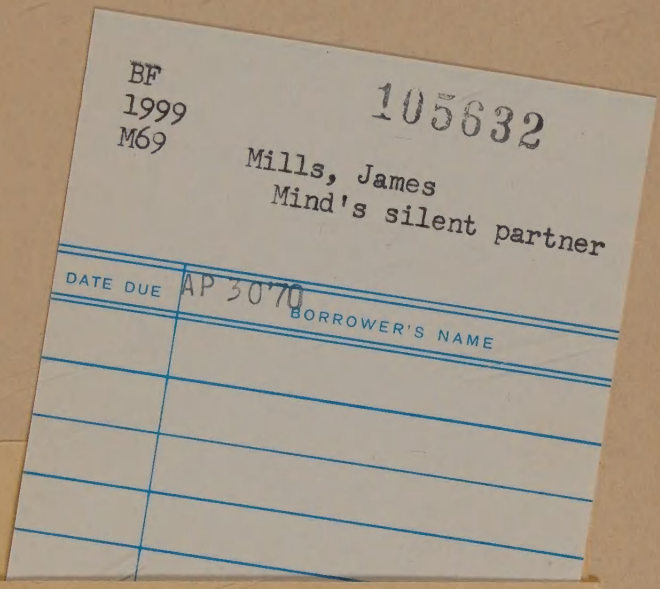
The fourth dimension of matter which has heretofore possessed only a speculative interest, is here revealed and shown to be a living factor in the understanding and practise of Spiritual Healing, being in fact the basic integer of race-consciousness.

The teachings are understandingly set forth, and their appeal will be as strong to the unorthodox as to those of confirmed religious belief.

HEALING—THE INVOLUNTARY WAY

Booklet. By post, $.25.

105632


BF
1999
M69

105632

Mills, James
Mind's silent partner

DATE DUE
AP 30'70
BORROWER'S NAME

Mills
Mind's

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA

PRINTED IN U.S.A.